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ABSTRACT

Developed to supplement elementary social studies curricula, this guide provides instructors with accurate background information and suggests interdisciplinary classroom activities that combine anthropology with fine arts, language arts, environmental science, history; and political science. The history of the Northeast region and the Delaware (Lenape) and Six Nations Iroquois is the primary focus of the guide. Included in the 11 lessons are 47 classroom activities for elementary students. Lessons are provided on the following topics: cultural diversity and environment, early times, language, hunting and fishing, harvest, family, oral traditions, clothing, government, and life today. Following the lessons are five resource lists covering: Native American supplies; publications, audio-visuals and loan lists; trips; governments today; and powwows. A glossary and a reading list are also provided. Fifty-seven maps, illustrations, and photographs (some of which are in color), suitable for reproduction, appear throughout the volume. (DB)

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The Native People of the Northeast Woodlands

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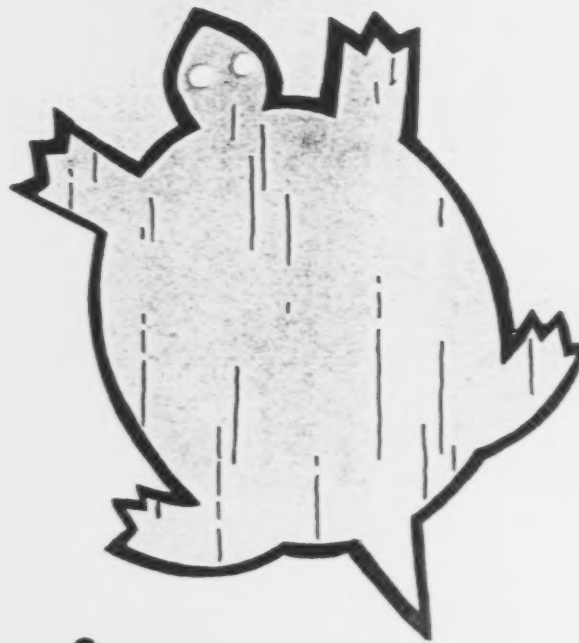
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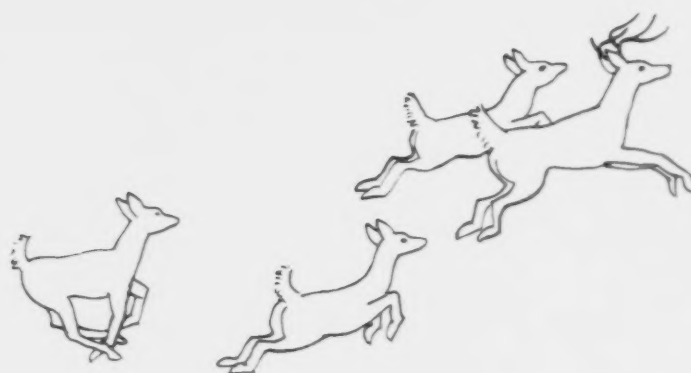


**The Native People of the
Northeast Woodlands**



The Native People of the Northeast Woodlands

An Educational Resource Publication



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With

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Foreword

The story is told of the French couple who adopted a newborn Chinese baby and immediately began to study Chinese so they would know what the infant said when it began to talk! Ridiculous? Of course. The child would speak the language it was taught to speak. Human behavior depends upon learning, not genes or instinct. So-called feral children discovered living in nature with wolves were found not to possess language. There had been no one to teach them.

The socialization process that begins with birth is one of learning, first from parents, later from teachers. Children learn through deliberate instruction and through observation and imitation that is less structured, but in some cases, more significant. Enculturation occurs through conscious teaching and unconscious emulation of models.

If teachers are uninformed or misinformed, then there is a resultant adverse effect on pupils—they suffer from either an informational deficit or factual distortion, neither of which is in their best interests. Teachers require resources. Without them they lack the tools of learning. Those who have developed this resource kit have had as their goal the improvement of knowledge for both teachers and students.

There are great gaps in our understanding of other peoples, including Indians. All too often, through lack of knowledge on the part of teachers, these gaps remain unfilled. And what is worse, at times understanding is further frustrated because inaccuracies and distortions are transmitted, albeit unwittingly, to young minds. Unfortunate stereotypes are perpetuated and the truly remarkable attributes and achievements of native people are unperceived.

We hope that those who use this curriculum guide will not only benefit from its contents, but will be inspired to discover additional knowledge through reading and discussion. True learning can only occur through stimulation. We shall be both pleased and rewarded if the pages that follow provide a strong stimulus.

Roland W. Force
President and Director
Museum of the American Indian

Acknowledgments

This publication was produced as a result of many factors, the most significant being the inquiries and obvious needs of a great portion of the Museum's audience—parents and teachers. The manuscript was written and edited over three years, and many individuals gave their time and expertise; I owe a debt of gratitude to all of them. Mary C. Bradford, Assistant Educator, directly contributed to the writing of the publication; she wrote drafts of the Early Times, Harvest, and Clothing chapters, gave many creative activity ideas, and assisted me in countless ways. With much patience and creativity, Eileen A. Whalen executed all of the illustrations and the cover. Lisa M. Sita, Assistant Educator, wrote the Family chapter and helped with editing. As the curriculum went to press, Donald L. Werner, Graphics Designer, coordinated the final manuscript's layout and design.

Ives Goddard and Elisabeth Tooker, specialists in Northeast Indian culture, language, and history, reviewed the final draft of the publication. Dr. James G. E. Smith, Curator of North American Ethnology at MAI, gave comments throughout the publication's development. Dr. Dean Snow, professor and archaeologist at the university at Albany, SUNY, contributed suggestions on the prehistoric timeline and an early draft of the manuscript. Two Native American consultants, George H.J. Abrams (Seneca) and John Kahionhes Fadden (Mohawk), also provided important information.

Three teachers from the New York City Public Schools—Mickey Krakowsky, Audrey Pelligrini, and Leonard Weiner—initially wrote outlines for nine of the lessons. As the manuscript developed, they gave valuable advice about classroom activities. Teachers from schools throughout the metropolitan area tested activities over a year period and their contributions greatly enhanced the final manuscript.

I am especially grateful to Dr. Roland W. Force, President and Director of the Museum of the American Indian, for his support of this project. A special measure of thanks goes to members of our curatorial staff—Mary Jane Lenz, Cécile R. Ganteaume, Nancy B. Rosoff, and Eulalie H. Wierdsma—who gave comments on the manuscript. Many other MAI staff gave their time and expertise. Elizabeth A. Beim, Development Officer, was a great help with fund raising throughout the project. Tamara R. Levine provided assistance with financial matters. Nancy B. Rosoff accomplished the difficult task of researching the Publications, Audio Visuals, Loan Kits, and Trips resource lists. Mary B. Davis, Librarian, helped with reference materials and the manuscript's development. Martha Kreipe de Montaña, Manager of the Indian Information Center, provided valuable comments on the manuscript. Julia V. Smith helped with photography. Other staff members assisted me in countless ways and I would like to thank them all: Sharon Dean, Johanna R. Gorelick, Emelia A. Seubert, Connie G. Baum, Adalgisa Castillo, Ruth Slivka Taylor, Elizabeth R. Weatherford, Natasha Bonilla, Nadema Agard and Sheila Davis.

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Judith A. Brundin

Introduction

This publication was developed to supplement elementary social studies curricula throughout the Northeast region. Written almost entirely for adults, this book's purpose is to provide instructors with accurate background information and to suggest classroom activities which are interdisciplinary—combining anthropology with fine arts, language arts, environmental science, history, and political science. The historic time period in the Northeast, and the Delaware (Lenape) and Six Nations Iroquois are the primary focus of the book. The most important reference used in researching the background of each lesson was the Smithsonian Institution's *Handbook of North American Indians, Volume 15, Northeast*. The past tense has been used throughout the publication; however, many traditions and arts have survived today. The Life Today lesson discusses this in more depth.

A great deal of thought has gone into the development of the lessons and activities. A significant goal of the project has been to produce a curriculum sensitive to the concerns of Native Americans today. Particular anthropological concerns have also received special attention. Chapters, for example, are devoted to topics such as the environment and native languages.

This curriculum brings together the extensive resources of the Museum of the American Indian. Many illustrations and photographs are of artifacts in the world-class collection. Artifacts are identified by specimen numbers which are included throughout. Unless otherwise noted, photographs are from the MAI archives.

HOW TO USE THIS CURRICULUM

Included in the eleven lessons of this unit are 47 classroom activities for elementary students. The following information will be helpful:

1. The background sections of each lesson may be summarized and adapted for pre-activity discussions. Although the History chapter is provided as supplementary information for the instructor (no student activities are included) content from this chapter can also be included in pre-activity discussions.
2. Vocabulary words in each lesson are written for students and they are shown in **BOLD**. The definitions are underlined.
3. At the beginning of the unit, give students sturdy folders to keep written materials and drawings in.
4. The three-ring binder makes the teaching aids (photographs, charts, patterns, and maps) more accessible (see Teaching Aids). The aids can be easily removed for use in pre-activity discussions, included in classroom displays, or photocopied.

5. Peruse the seven resource lists at the back of the book before beginning the unit. They provide a wealth of information which can be used in a number of ways besides those mentioned in the lessons. For example, obtain inexpensive items from the retailers included in the Native American Supplies list and organize a learning center which contains porcupine quills, gourd rattles, glass beads, furs, etc. Recordings of Northeast music, obtained from retailers in this list, can augment classroom activities. The Publications, Audio-Visuals, Loan Kits list provides resource materials such as publications and videotapes.
6. The Native American stories contained in the lessons have Indian words which may be difficult to pronounce. Teachers may prefer to change these words for easier reading.
7. Many activities have "Suggestions" sections which give information about adjusting projects for particular learning abilities.

The Northeast Woodlands



Fig. 1.

This chapter provides information concerning political events during the historic period in the Northeast. The Six Nations Iroquois and the Delaware are the primary focus. The geographical parameters of tribal territories are shown in figure 3.

INTRODUCTION The historic period in the Northeast Woodlands, about A. D. 1500-1900, was a time of great turmoil and change for the area's native populations. As Europeans colonized the Northeast, they exploited not only the natural resources, but also the native people. Indian people also gained profits from European trade and some adopted new ideas which were introduced, such as Christianity. During this time of rapid change, many events beyond the control of tribes—wars between European nations and the introduction of new diseases—eventually led to the dispersion and decline of most native populations.

1500-1600 EUROPEAN FISHERMEN AND EXPLORERS In the late 15th century European dependence on expensive imported goods from Asia led some entrepreneurs to seek a shorter, more economical trade route than the existing one through Italy. Explorers created a transoceanic route, and sailors found a rich and abundant supply of fish around Newfoundland. According to a 1578 report, 50 English, 150 French, and 100 Spanish fishing ships were sighted in this area. Sporadic capture and enslavement of coastal Indians occurred; Europeans occasionally took native captives abroad to serve as interpreters for future missions. Most fishermen salted their catch and headed directly home, but later "dry fishing" began and camps were established along the Newfoundland coast to cure fish. They burned and cleared land for fisheries and occasionally destroyed native crops. Some native people, such as the Beothuk, may have moved inland to avoid confrontations with the fishermen. Toward the end of this era, ships began to sail south to the New England coast. Also during this century many explorers came to the Northeast, including Giovanni da Verrazano (1524) and Jacques Cartier (1534).

By 1519 Europeans had also realized the wealth to be gained from fur-bearing animals in the region, hence, began a lengthy period of exchange of goods and culture between both European and native people. Europeans traded with Indians who trapped animals such as beaver, fox, and marten for furs. This fur trade, having begun with scattered trading, expanded rapidly in the 1600's and continued into the 19th century.

1600-1700 FUR TRADE EXPANDS, WARS, NATIVE POPULATION DECLINES, FIRST SETTLEMENTS, AND CHRISTIANITY From the 1600's through the 19th century, beaver hats were very fashionable in Europe, making beaver pelts the most valued fur. In addition to furs, Europeans desired food and most importantly, land. On the other hand, tribes increasingly demanded European goods such as iron axes, guns, cloth, shirts, copper kettles, bells, glass beads, bottles and jugs, jew's-harps, and liquor.

As trade expanded, hostilities increased between Indian groups. For example, some Native Americans (especially the Five Nations Iroquois) were middlemen in the trade, buying furs from other Indians and selling them to Europeans for profit. This new economic relationship provoked warfare, and between 1640 and 1675 the "Iroquois Wars" raged. The Five Nations attempted to continue to control the fur trade by defeating and dispersing their neighbors and even some far-distant groups. Over hunting and increased dependence on trade goods

created a scarcity of furs and this exacerbated the situation. The changes during this period greatly disrupted traditional Indian life. Tribes were dispersed and disappeared, including various Iroquoian-speaking tribes; among them were the Huron, Petun, Neutral, Erie, and Susquehannock. The scarcity of the fur-bearing animals forced hunters to leave their villages for long periods of time to travel far to find animals that had disappeared from nearby locations. Curing many small pelts became an added burden to women's normal duties. The Beothuk of Newfoundland, seem to have been the only tribe who did not enter the fur trade.



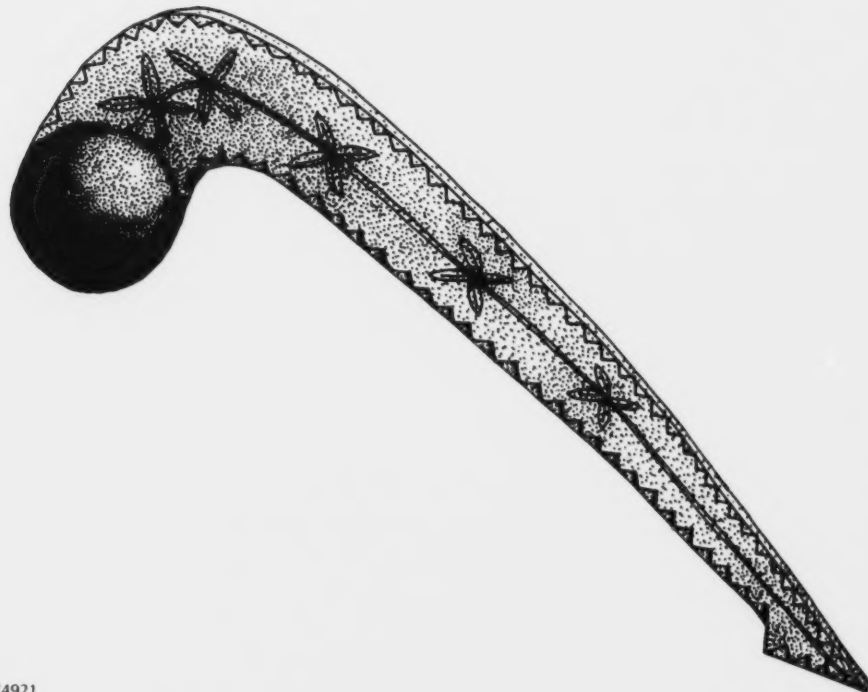
Fatal epidemics swept through Indian villages and in some areas many villages were abandoned. The introduction of these diseases, for which the Indians had no immunities, devastated native populations. Smallpox is the most often cited disease (others were measles, mumps, and scarlet fever) and it is estimated that many tribes lost up to 50% of their people. Warfare also contributed further to severe population declines.

Colonists arrived in increasing numbers during the 17th century and those settling along the coast and in New England sought land. In 1607 the first permanent English settlement, Jamestown, was established in Virginia. Other important settlements were the Plymouth Colony, founded near Cape Cod in 1620, and the Dutch community of New Amsterdam, settled in 1625, in what is now New York City. One year later, the Dutch "purchased" Manhattan from a group of Delaware for 60 guilders worth of trade goods or "trinkets."

While tribes retained territorial boundaries and rights to fishing and hunting areas, native people did not recognize the concept of exclusive individual land ownership. The use of land was often arranged on the basis of temporary agreements between or within Indian tribes. In addition to taking land on a permanent basis, the colonists often harassed native groups by destroying villages and securing captives. While some of these acts resulted from "hard-line" policies towards Indian people, other skirmishes occurred because of mutual misunderstandings. As a result, wars and rebellions increased towards the latter part of the 17th century. Two of the major wars of this period, King Philip's War and Bacon's Rebellion, began in the same year, 1675.

The introduction of Christianity had an important impact on some Northeast Indians (fig. 2). Catholic missionaries arrived along the St. Lawrence River with the French and attempted to convert Algonquins (Algonquian speakers) and Huron (Iroquoians). A number of Indians from eastern Canada, New York State, and northern New England were settled in mission villages in the lower St. Lawrence River Valley.

The conversion of Indians to Christianity was an important objective among the English settlers. Missionary societies in England supported this work and a major project they funded was John Elliot's Massachusett translation of the entire Bible printed in Cambridge, Massachusetts in 1663. It was the first complete Bible in any language to have been published in the Western Hemisphere. While teaching from this Bible, English and later, Indian ministers, converted the Indians of southeastern Massachusetts, most of whom lived in locally self-governing Christian Indian communities (called "Praying Towns"), throughout the colonial period.



Chippewa Club, #18/4921

1700-1800 INDIAN RELOCATIONS, MISSIONS, AND EUROPEAN WARS The Tuscaroras (Iroquoians) moved north from North Carolina and became the sixth nation of the League of the Iroquois. During this century, many Algonquians (including the Delaware) moved westward in stages in reaction to European settlement, Iroquois invasions, depletions of natural resources, etc. By the middle of the century, many lived in new locations in the Ohio Valley. In 1734 the English established a mission town for the Mahican Indians in Stockbridge, Massachusetts, and in 1740 Moravian missionaries founded a mission in Dutchess County, New York, for another group of Mahicans.

In the 17th and 18th century a great contest raged between Britain and France for control of North America. Northeast Indians were drawn in on both sides of this conflict and often fought beside their European allies against each other. This contest was finally resolved with a victory of the English at the end of the French and Indian War in 1760 and in 1763 France gave up its claim to Canada. The Iroquois could no longer play off the French against the English, and their influence declined.

When the American Revolution began in 1775, the tribes of the League of the Iroquois could not reach agreement about whether to join the British, to join the rebellious colonists, or to remain neutral. They "covered" the council fire of the League, leaving each tribe to pursue its own course of action. After the Revolution a number of Iroquois moved to Canada where they were given two reserves—the large Six Nations reserve and the smaller Tyendinaga (Deseronto). Those who remained in the United States sold much of their remaining land, reserving for themselves only a small portion, what came to be called "reservations."



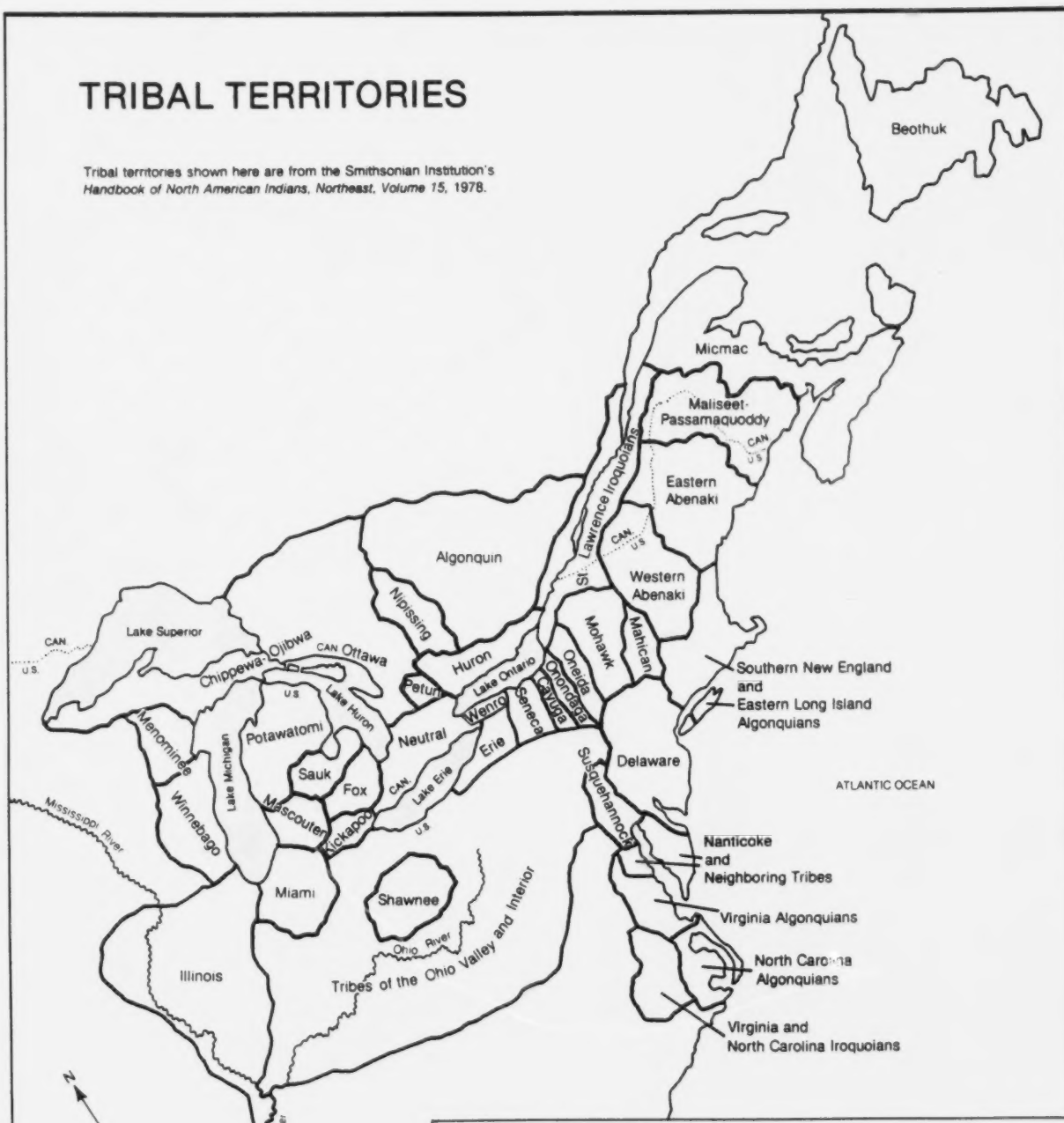
Sauk and Fox Chief Keokuk's pipe tomahawk, #02/5306



Fig. 2. This wampum belt was part of a treaty between Mohawk (Iroquois) converts and the Catholic church. It was, at the time, of great importance as is shown by the extra heavy thong wrapped on the edges. The three hexagonal shapes refer to Indian nations while the cross represents the church. The other figure is probably a European man with arms outstretched standing on a base of "good" and topped by thoughts equally well-intentioned (white beads meant good or peace). The white lines at each end of the belt signify three Iroquoian and four Algonquian nations. The belt has a total of 4,564 beads (4,145 purple and 419 white). Brother Cyprien of the Monastery at Oka, Quebec, purchased this belt for the MAI in 1908. Photographer unidentified. MAI #20/839

TRIBAL TERRITORIES

Tribal territories shown here are from the Smithsonian Institution's *Handbook of North American Indians, Northeast, Volume 15, 1978.*



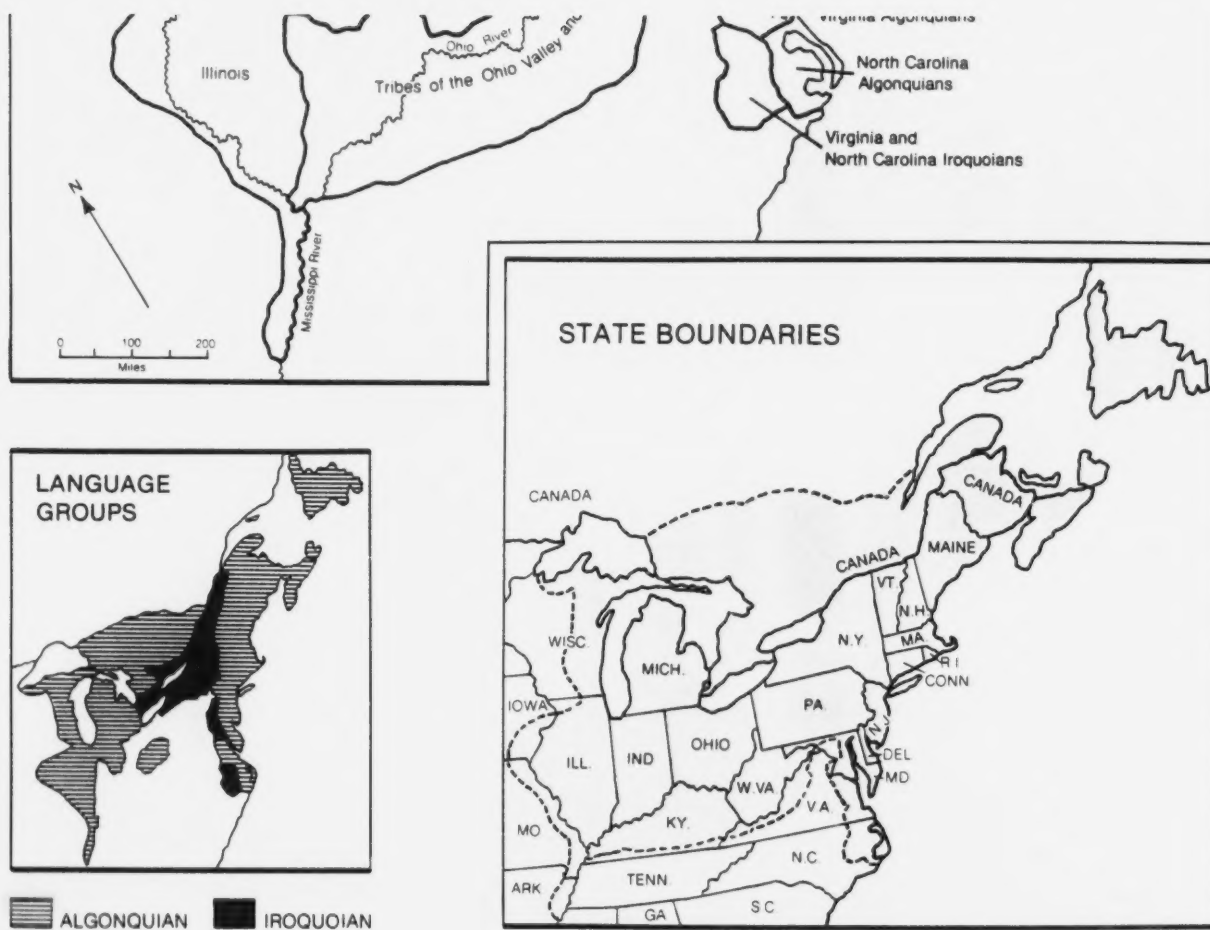


Fig. 3. This map shows approximate land areas occupied by tribal groups at the time of earliest European evidence. Indians living on the coast were known earlier than those inland and towards the west. Boundaries should not be construed to be exact—territories were not precisely defined and many changed throughout the historic period.

PRIMARY NORTHEAST TRIBES ON THE MAP

This list is a supplement to the preceeding map (fig. 3), and it includes tribal names and gives language groups. Asterisks indicate tribes whose languages (and often people) have disappeared.

ALGONQUIAN

Algonquin
Beothuk*
Chippewa-Ojibway
Delaware
Fox
Eastern Abenaki (the Penobscot,
among other tribes)
Illinois* (12 tribes)
Kickapoo
Mahican*
Maliseet-Passamaquoddy
Mascouten*
Menominee
Miami*
Micmac
Nanticoke* and neighboring tribes*
(Accomac, Assateagues,
Choptanks, Conoy, Patuxent,
Pocomoke, Tockwogh,
Wicocomoco, Wicomiss)
Nipissing*
North Carolina Algonquians*
(Chawanoke, Hattaras,
Machapunga, Neusiok, Pamlico,
Paspatank, Poteskeit,
Weapemeoc)
Ottawa
Potawatomi
Sauk
Shawnee
Southern New England/Eastern Long
Island* (Massachusetts, Narragan-
sett, Pawtucket, Pequot-
Mohegan, Pokanoket-
Wampanoag, and other tribes)

Tribes of the Ohio Valley and Interior
(little is known about these
people)

Virginia Algonquians* (Powhatan,
among others)
Western Abenaki (Sokoki, Missisquoi,
Penacook, and others)

IROQUOIAN

Erie*
Huron*
Iroquoian Tribes of Virginia/North
Carolina (Nottoway*, Meherrin*,
Tuscarora, Cherokee)
Neutral*
Petun*
Five Nations:
Cayuga
Mohawk
Oneida
Onondaga
Seneca
St. Lawrence Iroquoians*
(Stadaconans and Hochelagans)
Susquehannock*
Wenro*

1800-1900 FURTHER LAND SALES The sale of Indian lands and the establishment of reservations in New York State, the region to the west, and Canada did not end White desire for more land. The reservations were reduced in size by further land sales. As a consequence of the effort to remove all Indians in the United States west of the Mississippi, a considerable number, including the Delaware, sold their lands in the Ohio region and moved west.

Earlier, several groups of Delaware had moved from Ohio and New York to southern Ontario. The Canadian Delaware live today on four reserves: a large group on the Moraviantown reserve, smaller groups with the Chippewa at Munceytown, with the Six Nations in Canada, and in western New York State. After the Civil War the main body of the Delaware was resettled from their reservation in eastern Kansas to northeastern Oklahoma. Other Delaware eventually came to live in south-central Oklahoma. Some southern Great Lakes Algonquians also were relocated further west and south with one group of Kickapoos ending up today in northern Mexico.

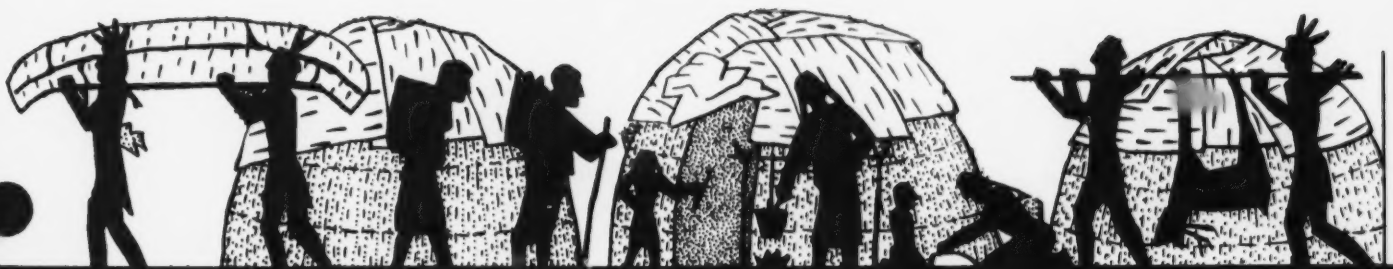
A number of Oneida and several small Algonquian groups eventually moved to Wisconsin, and some Cayugas and other Iroquois to northeastern Oklahoma. Another group of Oneidas moved to southern Ontario. Most of the Iroquois, however, resisted efforts to remove them west (fig. 4). They retain today eight reservations in New York State. A number of Algonquian groups have also remained in their original territories (fig. 50).





Fig. 4. This pipe tomahawk was presented to the Chief Warrior (see metal plate and inscription on the blade) at the Treaty of Big Tree, the 1797 treaty by which the Senecas sold much of their land in western New York State. Photo by Carmelo Guadagno. (Length: 17-1/2") MAI #10/4051

Lesson Plans



Cultural Diversity and Environment

2

RATIONALE

This lesson will heighten the students' awareness of their existing stereotypes though learning about the diversity of Native American cultures in the Northeast. Students will also gain an appreciation of the importance of the forest environment by learning about how its ecosystem works and how it provided the essentials of life for American Indians.

OBJECTIVES

1. Students will begin to have a broad understanding of the diversity of native cultures. Through drawings and writings, students will explore their stereotypes about American Indians.
2. They will learn to recognize particular parts of the Northeast deciduous forest.
3. They will learn how Northeast Indians used some of the natural resources.
4. They will develop an awareness of the interdependence of all forest organisms.

BACKGROUND

American Indians have been subjected to **stereotypical** "Hollywood" images in films and publications throughout the first half of the 20th century. In reality, Indian cultures were and are diverse; general statements are difficult to make. When the first European explorers arrived in the Northeast Woodlands, there were hundreds of different tribes. Established for centuries before contact with Europeans, tribes had their own languages, traditions, rituals—in essence, different **cultures**. The Native Americans of this region, the **Iroquoian and Algonquian people**, were entirely reliant on natural resources for survival.

The forest **environments** were very much as they are today—the Northeast varied from **deciduous** (leaf-bearing) to coniferous (cone-bearing) forests, with deciduous more common. But throughout the region there existed great diversity. In the north, for example, birch trees abounded and in the south elm and oak were prevalent. Territorial boundaries such as those shown on the tribal territories map (fig. 3) were not distinct, but overlapped, and changed through time. In order to obtain food, clothing, tools, and shelter, the native people of the Northeast developed technologies well-suited to their particular areas.

Before Europeans introduced houses of log construction, lodges in the north were often constructed of sapling frames covered with huge sheets of birch bark. In southern areas the Indian people used elm or oak bark, or woven mats of swamp reeds. Inland in northern areas, they hunted moose, caribou, and deer, whereas deer were a primary source of food elsewhere. Although not prevalent, bison were hunted as far east as Virginia, Maryland, and New York. Along the coast, shellfish were abundant and provided not only sustenance but the materials for items such as ornaments and trade goods. Wild rice, harvested from the Great Lakes area, was an important part of the tribal diet of the region (fig. 5), whereas corn was the domesticated staple throughout much of the rest of the Northeast (fig. 6). Native Americans ate both wild and domesticated plants. Plant fibers, stone, clay, and animal skins provided the materials for household furnishings, equipment, and clothing.



Copper (found around the Great Lakes) and shells (from the Gulf of Mexico) were highly coveted by Indians living far from the origin of these materials. Items made of these materials have been found in burials in many parts of the Northeast, indicating great trade networks existed throughout the region.

The Northeast environment during the historic period was primarily temperate deciduous forests. These forests are characterized by trees with broad leaves that are almost paper-thin. Deciduous refers to the shedding of leaves in autumn, a preparation for the drought-like conditions of winter. Water is held in snow and ice during cold months and is virtually unavailable to trees so they shed their leaves to prevent further water loss. The four most common types of deciduous trees in the Northeast are maple, beech, oak, and hickory. Each can be identified by the shape and formation of their leaves (fig. 8). Other deciduous trees in the region include chestnut, elm, ash, linden, birch, sycamore, aspen, and willow. In higher areas of the region coniferous forests with pine, fir, spruce, and hemlock trees are found.

There is an **interdependence** between all living members of the forest community. Plants (**flora**) provide oxygen and food to animals (**fauna**). Bacteria and fungi break down the remains of animals and plants, returning essential nutrients to the air and soil. In these and other countless ways, the organisms of the forest interact and depend upon each other survival. A single oak tree, for example, can feed as many as 200 species of insects, plus many mammals and birds. It can provide homes for opossums, raccoons, and birds, and shade for many shrubs, vines, and herbs that can not survive in high heat, as well as provide the materials for such things as human shelters. Trees create a humid environment on the forest floor for ferns, mosses, and mushrooms. When the leaves drop, the resulting **humus** on the forest floor provides home and food for countless others.

ACTIVITIES

#1 DRAWING NATIVE AMERICAN LIFE

Materials

- Colored pencils or crayons, drawing paper
- Sturdy folders to hold papers and drawings throughout the unit, one for each student

Begin this activity by discussing the following term with students:

- 1) **Iroquoian and Algonquian people** — Native Americans who lived in the Northeast Woodlands

Use the map of tribal territories (fig. 3) to show the abundance of different tribal groups at the time Europeans arrived. Introduce the vocabulary words, stressing the diversity of cultures throughout the Northeast. **Have students begin a vocabulary list and give them sturdy folders to use throughout this unit.**

SPECIAL NOTE: "Iroquoian" and "Algonquian" (the spelling "Algonkian" can also be used) refer to language groups. "Iroquois" is used throughout this book to designate only the Six Nations Iroquois who live on or near the Canadian and New York border. "Algonquin" (fig. 3) refers only to one particular Algonquian-speaking tribe.



Fig. 5. Grace Rogers and Joe Aitken (both Chippewa) harvesting wild rice near Walker, Minnesota, 1939.
From the collection of the Minnesota Historical Society.



Fig. 6. Nanticoke cornfield showing method of cutting and stacking. Photo by Frederick Johnson, 1925.

Next, have students complete, with colored pencils or crayons, a drawing about Native Americans from the Northeast. Give them the freedom to draw whatever they imagine. At the end of this unit they will create new drawings which reflect the new information they have learned (Review lesson), but at this time, encourage them to freely draw their impressions.

#2 WRITING ABOUT NATIVE AMERICAN CULTURES

Materials

- Pencils, writing paper

Vocabulary

- 2) **culture** — the learned ways of life shared by a group of people This usually includes religion, art, food, clothing, language, government, and shelter.

Give children a new sheet of paper and at the top have them write MY CULTURE and NATIVE AMERICAN CULTURES. Have them list things that relate to their culture today such as television, video games, types of dress, foods, religions, and work. Next, have them list ideas or items they believe relate to Native American cultures, past or present. Encourage them to share ideas which relate to tribes from the Northeast if they have studied these tribes in the past. Begin by eliciting a few suggestions and write them on the blackboard. Have students write as many words or concepts as they can within a given time limit.

Suggestion

For Young Students: Discuss the ideas they have drawn in the previous activity and make a chart which lists their ideas about American Indian cultures. At the end of the entire unit, during the Review lesson, this chart can be used to discuss what they have learned.

#3 LEARNING ABOUT NATIVE AMERICANS

Vocabulary

- 3) **stereotype** — a rigid attitude or belief about a group or culture which is often incorrect and unfair

Hold a classroom discussion about stereotypes, using student's drawings and writings to find similarities and differences among their work. Where did they learn the information they have drawn and written about (television, books, movies, etc.)? Stereotypes are often not true and give children examples which reflect some of the elements in their drawings or writings. Examples might include: "Indians lived in tipis," "The Indians died a long time ago," and "Indians ride horses and are warriors." Do students have elements in their drawings that reflect ideas that are not stereotypical?

Show the drawing which follows to the class (fig. 7) and discuss the activity in it. It depicts an Iroquois village about the time of European contact. The Iroquois usually lived in longhouses and traveled often by canoe. Children helped their parents—the little girl pictured is helping to load the canoe with a bark container which may hold stored foods. Iroquois men (especially warriors) often wore a hair style now referred to as a "Mohawk." In this unit students will be learning more about the Iroquoian and Algonquian tribes who inhabited the Northeast.

Discuss Native American life today—Indian students live throughout the United States and Canada and they attend public schools, wear American clothes such as jeans and sweatshirts, live in apartments and houses, and watch the same television shows and films that children throughout the United States do. Native people also have different ways of life, such as their arts and oral traditions, that reflect their cultures. More will be discussed about this later.



Fig. 7.

#4 ENVIRONMENT

Materials

- Copies of the chart of the four most common tree leaves in a deciduous forest, enclosed
- Charts of animals and plants, enclosed
- Magazine photos of Northeast forests (*National Geographic*, *Natural History*, *Smithsonian*, calendars by the Audubon Society, Wilderness Club, Sierra Club, and nature books)
- Pencils, writing paper, glue

Vocabulary

- 4) **environment** — the surroundings of a living thing
- 5) **deciduous forest** — a forest with many trees that lose their leaves each year
- 6) **flora** — plants
- 7) **fauna** — animals
- 8) **humus** — the rich top layer of forest soil

Introduce students to the Northeast deciduous forest by showing them photographs taken from magazines of the environment during different seasons. Introduce the four main types of trees with the leaf chart (fig. 8). Discuss the types of plants and animals that live in the Northeast (fig. 9). Discuss background information with students and the vocabulary words. In this activity, as with others throughout this unit, tagboard charts with the words and definitions may be helpful visual aids.

As their ship approached the Virginia coast line, a colonist in Sir Walter Raleigh's Roanoke expedition wrote: "We smelt so sweet and so strong a smell, as if we had been in the midst of some delicate garden." Give students magazines, which you provide, and have them select photographs of the region's trees, animals, rivers, and lakes.

Ask students to find photographs which show the four seasons in the Northeast. Choose a few students and ask them to describe their photographs for the class. Mount their photographs on a bulletin board and have students find one photograph to decorate the outside of their folders.

#5 PARK OUTING

Materials

- Variety of nuts and seeds common to the Northeast (maple seeds, acorns, beech nuts, hickory nuts, black walnuts, sunflower seeds, dried beans). Check local supermarkets and wooded areas.
- Copies of the enclosed leaf chart, one for each student
- Shirt cardboard, one for each student
- Small paper bags, one for each student
- Pencils, colored pencils, drawing paper

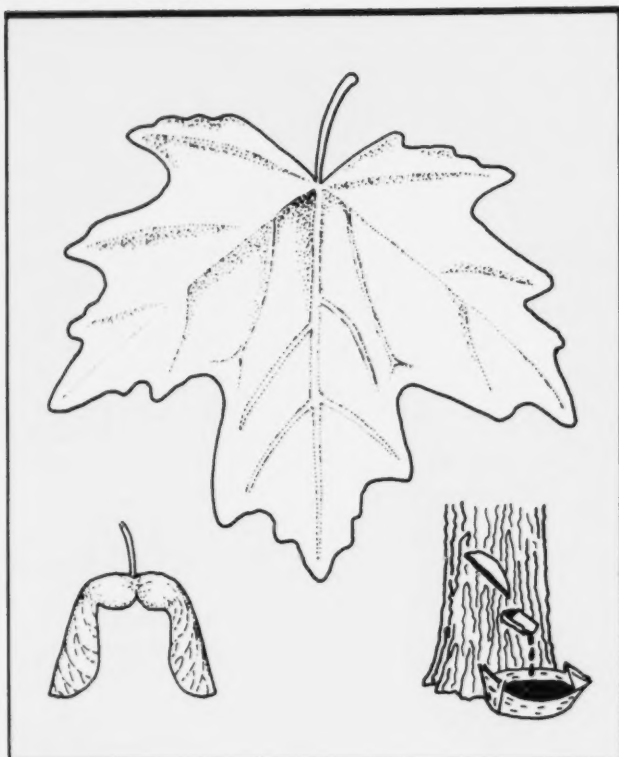
Scout the school neighborhood and find the nearest large park with deciduous trees that can be visited without an appointment for a class outing. Parks in the New York City area which can be visited without an appointment are listed below. **SPECIAL NOTE:** Phone numbers for the environmental programs the Urban Park Rangers offer in the New York City area are included in the Trips list. Their special programs vary but some include Native American themes.

- | | |
|---------------|---|
| Manhattan | Central Park — (212) 397-3091.
Inwood Park — northern tip of the island, (212) 397-3091. Self-guide available in advance. |
| Brooklyn | Prospect Park — 95 Prospect Park West, 11215, (718) 965-8952. The "Mid-wood" area in the center of the park has foliage that is considered 19th century.
Ft. Greene Park — (718) 287-3400, near downtown, western part of borough.
Marine Park — (718) 287-3400, eastern part of borough.
Owl's Head Park — (718) 287-3400, southwest part of borough. |
| Bronx | Pelham Bay Park — (212) 431-1890, located in the northeastern part of the borough, recommend the Hunter Island area with marked nature trail and brochure for deciduous trees.
Van Cortland Park — (212) 589-0096, located in the northwestern part of the borough—recommend the lake area. |
| Queens | For information about these parks call (718) 699-4204. All are located in the northern part of the borough and from west to east they are:
Flushing Meadow-Corona Park
Kissena Park
Cunningham Park
Alley Park
Crocheron Park |
| Staten Island | Call (718) 442-2304 for information about these parks. Clove Lakes Park — located in the northeast section of the Island.
Silver Lake Park — also in the northeast part of the Island.
Willowbrook Park — in the northwest section.
Wolf Pond Park — located in the southern part. |

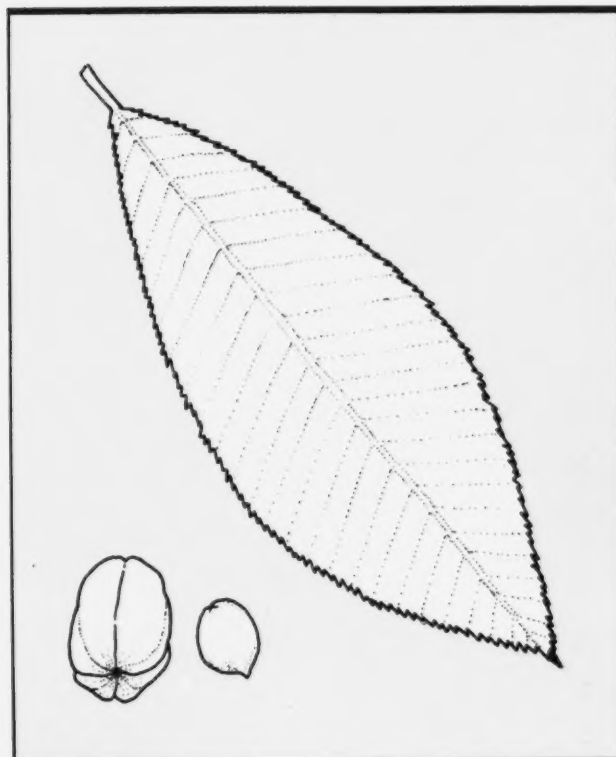
Pre-Trip Activity The Iroquoian and Algonquian peoples gathered many different items from the forest floor. Natural resources provided food (berries, nuts, seeds, etc.) and the materials for making tools, utensils, and clothing. Discuss and show students the different nuts, seeds, and berries you have collected for the classroom. Identify their use(s) by native people and label each item. Have students help make a classroom display with these items.

Day of the Trip Students will accomplish three tasks: 1) identify deciduous trees, 2) draw a deciduous tree, and 3) gather items such as leaves, pine cones, nuts, seeds, and berries for more classroom displays. Give each student five items for the trip: 1) a copy of the enclosed leaf chart (fig. 8), 2) plain white drawing paper, 3) a pencil (and/or colored pencils), 4) a piece of shirt cardboard to support the paper as they are drawing, and 5) a small paper bag for collecting items. **SPECIAL NOTE:** For the drawing activity, tell children to look closely at the

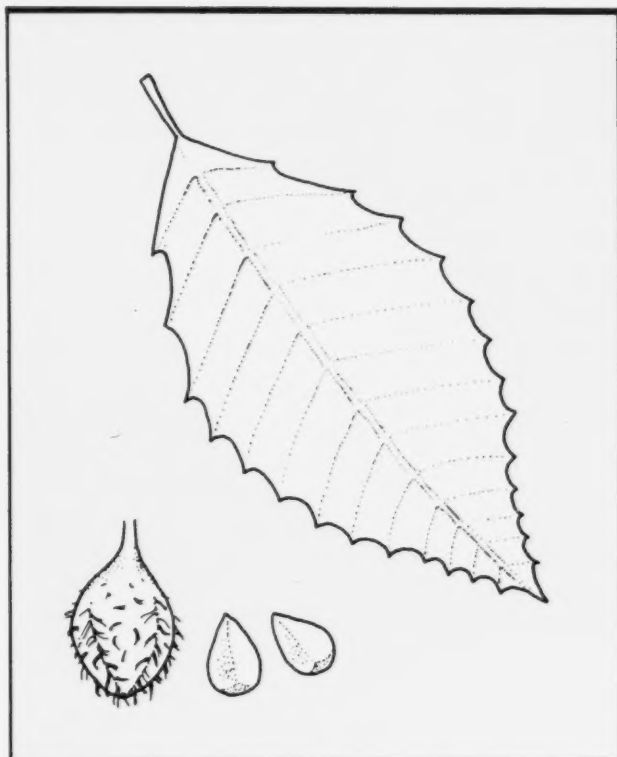
LEAF CHART



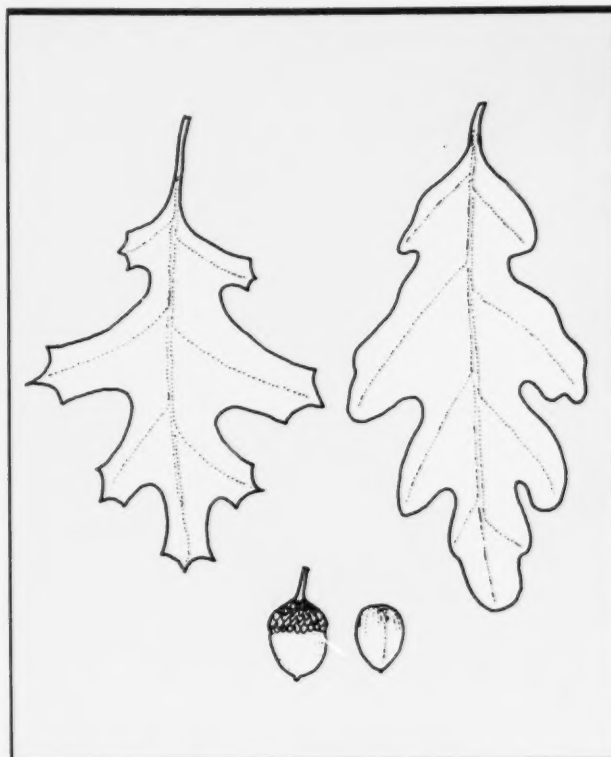
MAPLE



HICKORY



BEECH



OAK

PLANTS

MAPLE	HICKORY	ASH	SYCAMORE
BEECH	FERNS	CHESTNUT	lichen
ELM	MUSHROOMS	ASPEN	REEDS
OAK	LINDEN	BIRCH	WILLOW
CHERRY	MOSS	FIR	SPRUCE

ANIMALS

OPOSSUM	PERCH	DEER	MOOSE
WOLF	PIKE	TURKEY	BIRDS
BASS	SKUNK	WOODCHUCK	SNAKE
SQUIRREL	BEAR	PORCUPINE	BEAVER
RACCOON	HERRING	QUAHOG	CARIBOU

Fig. 9.

tree as they draw and encourage them to draw what they actually see. Also, remind students that they should pick up only items which have dropped on the ground and not take parts of living plants. During the trip discuss the uses of items the children have found by the Iroquoian and Algonquian people. Remind students that native women foraged and gathered foods.

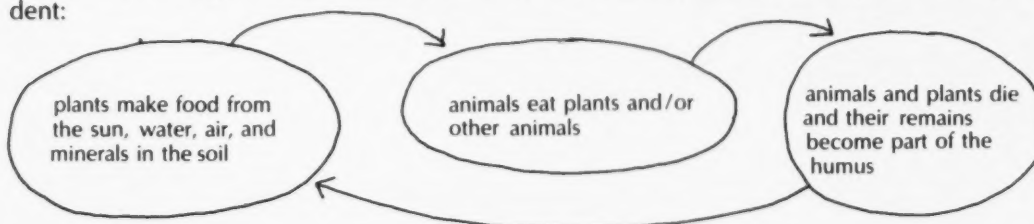
Post-Trip Activity Press the leaves children have gathered by placing them between pages of older magazines. Stack books on top of the magazines to add weight. The leaves will dry out in about a week. Pressed leaves are easier to handle and retain color longer. Students can make a collage on cardboard for their found objects, and they can use crayons and paper to make leaf rubbings. Mount and label some of the gathered items in decorated shoe boxes for a bulletin board display.

#6 BALANCE OF LIFE

Vocabulary

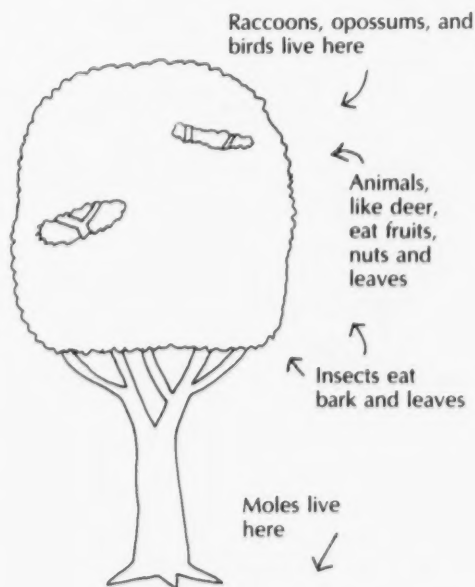
9) **interdependent** — to depend upon other things, often for survival

Draw the following chart on the blackboard and use it to illustrate the concept of interdependent:



Discuss the chart. Next draw a large picture of a deciduous tree and ask students to give you ways in which parts of the tree contribute to the interdependence of life in the forest. Write their ideas to the side of the tree drawing with arrows pointing to the appropriate parts of the tree. How is the balance of forest life affected by animals? What are some environmental concerns today? How is the current Northeast environment being harmed and helped?

The native people of the Northeast knew a great deal about the lifecycles of plants and animals. Through watching animals they knew what foods were safe to eat and when to gather foods. Some plants were gathered at particular times of the year. Although having a reverence for parts of nature, Indian people also needed to survive which sometimes meant altering the environment. For instance, they cleared land for planting, removed bark from trees, and began forest fires to burn off the undergrowth and drive game.



Was this harmful to the balance of nature? Why "yes," why "no"? What environmental changes have occurred since Europeans first encountered Indian people during the 16th century to make conservation now a cause for concern? Discuss some of the food resources the environment provided for Native Americans in this region such as maple syrup, sunflowers, corn, black walnuts, and berries.

#7 WRITE A FOREST STORY

Materials

- Pencils, writing paper, colored construction paper, crayons

If students could be *ANY PART* of a forest, what part would they be and why? Have each child write a story about being a part of the forest, such as a leaf, tree, animal, insect, fish, etc. Their stories should reflect the interdependence of living organisms. Encourage them to use the new vocabulary words they have learned. You may want to display the stories on a bulletin board, put them in a book, or make them available for all students to read and share. Each story can have an illustrated construction paper cover.

#8 MAKE A LIFE-SIZED TREE

Materials

- Colored butcher paper (if only white is available, plan to use crayons or tempera paints as well)
- Colored tissue paper, construction paper
- Scissors, wide masking tape

This project is the beginning of a larger, continuing project—to convert a large area of your classroom into a Native American village environment. Begin by creating a deciduous tree. Now that students can identify some trees from the Northeast, what type of tree will your class make? The students' drawings of trees from the class outing can be used as sketches for this project.



Later you may want to make other items for the display such as homes, a smoking rack, fishing gear, foods, and anything else you want to include (related activities are included in the Family, and the Hunting and Fishing chapters). You may want the environment to reflect the four seasons. You will need, in addition to the materials above, imagination and a large wall area in the classroom. Before beginning the project discuss the origin of paper products with students—many are made from trees. Assign one or two students to make the trunk with brown butcher paper. Establish the width and height of the completed tree before starting and estimate the size of the trunk (perhaps 24" wide and four feet tall).

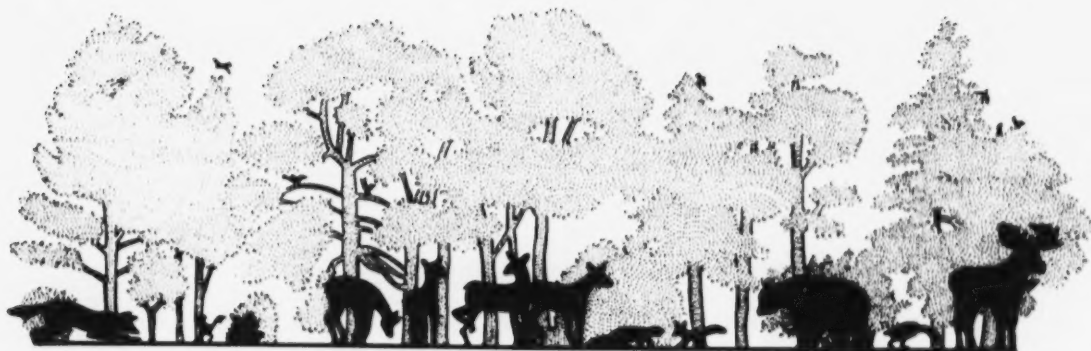
Have other students make leaves with green butcher paper or crinkle up pieces of colored tissue paper to represent tree foliage. If your school does not have rolls of colored butcher paper, you can substitute large, life-sized, paintings of trees made by students on white paper. If using white paper, students should paint trees first, cut them out, and then put them up. This village environment is mainly two-dimensional and it can be taped **over** classroom bulletin boards. Actual leaves will add realism to the project.

#9 FOREST MURAL

Materials

- 15' piece of white butcher paper
- Tempera paint and crayons
- Brushes, water containers, newspaper

Use tempera paint and crayons to create a long wall mural of a deciduous forest. Allow areas for the addition of a native village scene, made out of colored construction paper, to be added later. You may want to include a river running through the forest or an ocean which can be seen in the distance.



Early Times

3

RATIONALE

Students today are experiencing change as they use classrooms equipped with computers and audio-visual equipment which were not in use ten or fifteen years ago. The original inhabitants of the Woodlands experienced dramatic cultural changes, which occurred over long periods of time. Students will learn about early life in the Northeast Woodlands from the archaeological, and the Iroquois and Algonquian view.

OBJECTIVES

1. Students will learn about two American Indian creation stories.
2. They will discover what archaeologists do, the types of objects they find, and how these objects are interpreted to recreate cultural development in the Northeast Woodlands.

BACKGROUND

American Indians used oral traditions to account for the origin of the world and the origins of people and other beings in it. These creation stories provide an account of origins distinct from the one provided by archaeologists. The traditional and archaeological accounts to history are treated in this chapter. The Penobscot (Algonquian) story is from Erdoes and Ortiz's *American Indian Myths and Legends* and the Mohawk (Iroquois) story is from Tehanetorens' *Tales of The Iroquois* (see Reading list).

Corn Mother (Penobscot)

When Gloskabe lived on Earth, there were no people yet. One day a youth appeared and called him "Uncle, brother of my mother." This young man was born from the foam of the waves, foam quickened by the wind and warmed by the sun. The young man lived with Gloskabe and became his main helper. After these two powerful beings had created all things, there came to them a beautiful girl. She was born of the dew and of warmth. "I am love," said the maiden. "I am a strength giver, I am the nourisher, I am the provider of men and animals. They all love me." The youth married her, they had children, and she became the First Mother. Gloskabe taught the couple's children how to live. He went away to live in the North and he returned when needed.

The people increased and became numerous. They lived by hunting, but the more people there were, the fewer animals they found. Starvation came upon the people and First Mother felt sorry for them. The children came to her and said, "We are hungry. Feed us." But she had nothing to give them, and she cried. She told them, "Be patient. I will make some food." But she kept weeping. Her husband asked, "How can I make you smile? How can I make you happy?" She answered, "There is only one thing that will stop my tears, you must kill me." "I could never do that," said her husband. She told him, "You must or I will grieve forever."

The husband traveled to find Gloskabe, to ask him what to do. Gloskabe told the husband to do what his wife asked. So her husband returned home. First Mother said, "Tomorrow you

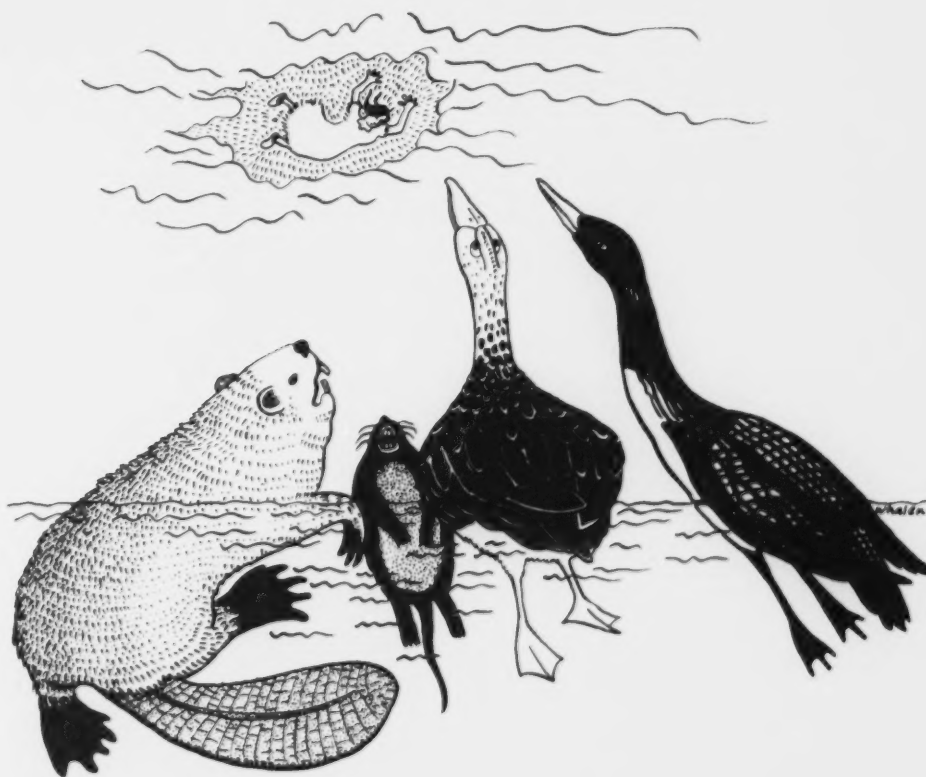


So they did as she said, and after the seven days passed the husband and his children came back to the place. They found the earth covered with tall, green plants. The plants were corn. First Mother's body, given so that the people might live and grow. They ate the corn, but not all of it; many kernels they put back into the earth. Where her bones were buried, they found another plant growing. They heard First Mother's voice telling them to, "Burn this up and smoke it. It is sacred. It will clear your minds, help your prayers, and gladden your hearts." First Mother's husband called the first plant, corn, and the second plant, tobacco. The husband told the people to take good care of First Mother's body and breath, and to remember her whenever they eat and whenever they smoke the sacred plant. She has given her life for all of us to live, but she is not dead. Through love she renews herself again and again by providing plants to cover the earth.



The Story of Creation (Mohawk)

A very long time ago the Earth was covered by water. There was no sun, moon, or stars and so there was no light. At that time, the only living creatures were water animals such as the beaver, muskrat, duck, and loon (bird). Above the earth was the Land of Happy Spirits, where there lived Rawennio, the Great Ruler. In the center of the Upper World was a giant celestial tree whose roots sank deep into the ground. One day Rawennio pulled up the tree and then called for his daughter to look into the pit caused by the uprooted tree. She looked into the hole and saw far below her the Lower World. "You are to go to this world of darkness," said the Great Spirit.



Gently lifting her, he dropped her into the hole. She floated downward. Far below, the animals looked upward and saw a great light, which was the Sky Woman slowly falling toward them. At first the animals were frightened and they dove into the water, but when they came to the surface again, they lost their fear. They began to plan what they would do for the woman when she reached the water. They decided that she would need a dry place to rest upon, so each animal began to dive deep into the water to bring up some earth. The beaver and the loon were not successful in their attempt and they both died in their effort to bring up some earth. Finally, the muskrat went below and after a long time, his body floated to the surface of the water. His little claws were closed tight. Upon opening them, a little earth was found.

The water creatures took this earth and calling a great turtle, they patted the earth on her back. The turtle started to grow bigger and the earth also increased. This earth became North America, a great Turtle Island. By now, Sky Woman had almost reached the earth and a flock of white swans, flying upward, took her on their backs and flew her down to the earth. After a time, Sky Woman gave birth to twins. The first born was good. The other twin was bad and his mother died during his birth.

The good twin took his mother's head and hung it in the sky and it became the sun. Then, he made the moon and the stars from his mother's body and placed them in the sky. He buried the rest of her body under the earth and all living things grew from Mother Earth. The good twin created all the beautiful things in nature, while the bad twin tried to undo the work of his brother by creating evil. Finally, when the earth was completed, the good twin made man out of some red clay. He placed man upon the earth and told him how he should live. The good twin then called his evil brother and told him to stop making trouble. The bad twin would not listen. This made his brother very angry. He challenged his wicked brother to combat; the victor was to become the ruler of the earth. They fought for many days. Finally, the evil twin was overcome and the good brother banished him to a dark cave under the earth. There he must always remain. But the evil one has servants who roam the earth. These bad spirits can take the shape of any creature and they are constantly influencing the minds of men, causing them to do evil things. That is why every person has both a bad heart and a good heart. No matter how bad a man seems, there is always some good in him but no one is perfect.

ARCHAEOLOGY

Anthropologists study the ways of life of human societies. There are different types of anthropologists and this lesson focuses on those called **archaeologists**. Archaeologists study the material remains of cultures to try to understand how people lived and in some cases where they came from. Archaeological research in North America makes it possible to learn about Indian people during the time before European contact.

Although archaeologists utilize many different sources of information, advanced technology and equipment have become particularly useful during excavations in establishing exact **artifact** locations and the stratification of different layers of earth (fig. 12). The layers of earth reflect different time periods. In addition to artifacts such as tools, pottery fragments (**potsherds**, fig. 13), woven textiles, and human and animal remains, they also study architectural features such as houses and stockades, garbage pits, and evidence of land use. Among other information, artifacts may provide clues to migration patterns, trade routes, religious practices, or reflect the artistic accomplishments of the artist and culture.

TIMELINE

It is commonly accepted today that the first people from Asia to cross into Alaska from the Soviet Far East came across dry land where the Bering Strait is now located, perhaps as recently as 12,000 B.C. or as long ago as 40,000 B.C. This dry land existed at the time of the last Ice Age. Hunters from the Far East may have followed migrating animals such as bison, woolly mammoth, early horses, and caribou, through this area. In the timeline that follows there are gaps between some periods and overlapping dates. These periods are known to be times of transition.

10,500 to 6,000 B.C.



Axe #10/7237

Palaeo-Indian The term "palaeo" means "ancient" in Greek. The climate in the Northeast was cold and much of the southern terrain was marshlands, tundra grasses, and scattered evergreen trees. Human settlements throughout the region were sparse up until 3,000 B.C. However, it is evident that the people were skilled big game hunters and toolmakers. Although few human bone remains of these first people have been found, some of their stone tools and weapons such as knives, scrapers, drills, atlatls (spear throwers), and graving tools have survived. Many were made from the finest stone, and spears with fluted or channeled points are examples. Archaeologists found animal remains such as mastodon, giant beaver, moose, elk, musk-ox, and walrus; these indicate the animals were probably exploited as food sources. Neither pottery nor basketry has yet been found from this time period but it is likely that some sort of twinned baskets were made and used. Animal skins were undoubtedly used for constructing shelters and providing warm clothing, although no actual remains exist. Bone needles have been found by archaeologists, indicating clothing and other possessions were sewn with animal tendon (sinew) as thread and dogs may have been domesticated. By the end of this era, mammoth, mastodon, giant bison, horses, and other large animals had disappeared. Some anthropologists speculate that Palaeo-Indian hunters may have contributed to their extinction.

8,000 to 6,000 B.C.

Early Archaic Period During this period the climate gradually became warmer and the glaciers melted. Vegetation evolved into pine and spruce forests. Some of the hunters went north to follow animals such as the caribou, but others adapted to the changing climate and settled into local territories. Besides hunting, the people fished and archaeologists have concluded they systematically gathered plants. New and improved tools and weapons appeared, including mortars and pestles, and new spear point styles. Canoes may have been made.

6,000 to 4,000 B.C.



Axe #00/1594

Middle Archaic By 4,000 B.C. in southern areas of the Northeast, chestnut, oak, and hickory trees became more abundant. Deer, elk, bear, raccoon, turkey, and other game provided a variety of food. People were coming to know the special food resources of their local areas very well. They speared or caught fish in nets. The spear, thrown with extra force with the use of an improved flexible spear (atlatl), was the principal hunting weapon. Meat, fish, and fowl were roasted, but vegetables were probably eaten raw. Stone axes, knives, gouges and adzes were used to make houses and dugout (log) canoes. Excavations in New York State and in New England indicate that the people made round- or rectangular-shaped lodges framed with saplings and probably covered them with animal skins or bark. The Archaic people lived in small groups or bands and moved about in carefully scheduled seasonal rounds in order to

harvest wild foods. There is evidence that the people believed in an afterlife; spear points, knives, axes, tools, and food have been found in burials.

4,000 to 1,500 B.C.

Late Archaic Period Lush forests of hardwoods and pine characterized the environment. New pecking and grinding techniques were used to make tools and weapons during this period. People on the coast and along the Ohio Valley made bone implements. Copper items were first fashioned in the Great Lakes region. Some plant foods were tended like domesticated crops. Along the North Atlantic coast some groups learned to hunt large fish and mammals at sea in large dugout canoes.

1,000 B.C to A.D. 500



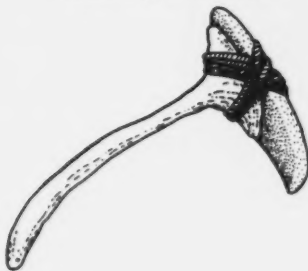
Fishing Weight #08/7797

Early Woodland Period From the Ohio Valley to Chesapeake Bay and into New England, burial mounds began to appear. Hunting, fishing, trapping, and gathering foods continued to be a primary means of subsistence, although horticulture (growing foods in gardens) which accelerated population growth, gradually developed as new domesticated plants spread into the region. Clay pottery replaced soapstone containers for cooking. These containers were lighter and easier to make than soapstone, and more durable than bark or basketry. They were used for storage, carrying foods, cooking, and probably as trade items.

A.D. 1 to 1000

Middle Woodland Period Widespread trade networks reached a peak as evidenced by items such as Gulf Coast conch shells found in the Great Lakes region, shark's teeth in Illinois, and silver from the Ontario area were used as far as the southeast Woodlands. Distinctive stylistic elements appeared on elaborately decorated stone implements, jewelry, pottery, and tools. Communities utilized horticulture based on a combination of wild and domesticated plants. It appears horticulture was introduced from the south and spread northward. Mound burials suggest the development of more sophisticated political and social organization in some areas of the region. Many groups moved seasonally to camps. As people moved about, they sometimes lived in rock shelters or lean-tos made with saplings and covered with animal skins or grass mats.

A.D. 1000 to 1600



Adze #00/7233

Late Woodland Period Widespread horticulture was the most important development during this period. Domesticated corn, beans, and squash were staple foods. As communities became more sedentary, permanent housing was built and as food supplies improved, village sizes increased. New tools such as hoes and axes for felling trees were made. Numerous household utensils were in use such as wooden spoons, bowls, and dishes. Mortars and pestles were used for grinding foods. Other tools and weapons developed such as fish spears and hooks, and awls. The people improved scrapers and knives. Bone combs, necklaces, and pendants were worn. Pottery designs reached new levels of sophistication (fig. 10, 11).



Fig. 10. Iroquoian pot from Valley Mills, Madison County, which was probably made in the early 1500's.
Photographer unidentified. MAI #19/1473



Fig. 11. Algonquian pottery from Pennsylvania which was probably made in the early 1500's. Photographer unidentified. Left to right: MAI #5/3790, #5/3795, #5/3065

ACTIVITIES

#1 CREATING POTTERY

Materials

- 30 pounds of clay. This may be obtained through an art supply store. This amount is enough for a class of 30 students. Each child should be given a piece of clay rolled into a ball the size of a small orange. Form the balls in advance.
- Containers with water to keep clay moist, newspaper
- Natural materials to decorate the pots such as leaves, sticks, dried corn cobs, stones, tree bark, or hard-shelled nuts

Read the two creation stories included in the background information and discuss them with students. Stress that creation stories had great variety throughout the Northeast. Also discuss the timeline information about pottery—the function and development of designs (fig. 10, 11). Women were the pottery creators. What materials were used to create containers before clay (stone and plant fibers)? What types of materials are used today to make cooking vessels and containers? Cover tables with newspaper, and distribute water cups and clay balls to students. Have them divide their ball in half. They will each make two pieces of pottery. One they will keep and the other will be used in the next activity.

Molding Pottery

Students can make pottery by using the pinch or the coil method. They may want to try each technique, but the coiled method is more difficult.

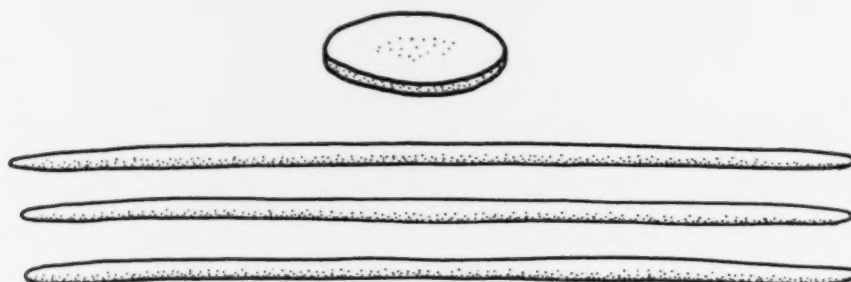
Pinch Method

1. Press both thumbs deep into the middle of the ball of clay.
 2. Using fingers and thumbs, gradually pinch the sides of the clay in an upward movement, while slowly rotating the clay ball. Have them smooth the sides of their pot with water, as needed.
- SPECIAL NOTE:** Caution students that thin-walled pottery tends to crack.

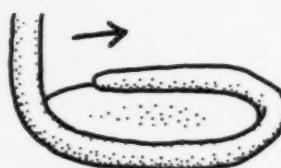


Coil Method

1. Divide the second ball into four parts. Take one part and make a flat, disk-like pancake. This is the bottom of the pot.
2. Roll the other three parts into "snakes." Make these coils thick, at least the width of a pencil.



3. Take one snake-like coil and wind it around the edge of the flat bottom. Continue winding the other clay coils around the pot.



4. Smooth the coils of the pot, using water to help keep the clay moist. Smooth the inside and outside as well as the bottom of the pot.



Decorating Pottery

If students are going to decorate their pots, they must do so before the pots dry. Using natural objects, as Native Americans did, have students *gently* stamp objects into the surface of the pot. They can make a design on the pot which repeats or they can experiment with many different items. After students have finished decorating their pots, carefully place them in an area away from direct sunlight and heaters to dry. If the pots dry too quickly they will crack.

#2 STUDENTS AS ARCHAEOLOGISTS

Vocabulary

- 10) **anthropologist** — someone who studies the ways of life of groups of people
- 11) **archaeologist** — anthropologist who learns about groups of people from the things of theirs discovered in the ground
- 12) **artifacts** — objects made by people; often simple tools and similar items
- 13) **potsherd** — a broken piece of pottery

Materials

- Shoe boxes or small cardboard boxes, one for each child
- Sand to fill the shoe boxes (about 1" deep). One or two bags of sand can be reasonably purchased at a hardware or gardening store
- Common small household items such as paper clips, bobby pins, corks, safety pins, bottle tops, etc., which students bring from home
- Lightweight hammer, writing paper, pencils, newspaper

Before this activity, have students bring ten small common household items from home. Have extra items available for those who forget to bring them. Begin the activity by discussing the vocabulary words and the work of an archaeologist. What do archaeologists do? What kinds of things do they find? What do these things tell them and how do they arrive at conclusions or theories? Discuss the timeline: What kinds of tools, weapons, and utensils were found in the Northeast by archaeologists? What do artifacts tell scientists about Indian cultures? Discuss the vocabulary words and photographs (fig. 12, 13). Students are to imagine they are archaeologists and they will be conducting an imaginary "excavation" of their own. Before they begin, share the following information about what to do if they find an actual artifact.

ARTIFACT PRESERVATION In many states, property owners may excavate sites on their own land; however, objects should not be removed from their location without the assistance of qualified archaeologists. When artifacts are removed without proper documentation, historical information can be irretrievably lost. Read the following quote to students (from Chapman, Carl; Davis, Hester A.; and McGimsey, Charles R. III. "These are the Stewards of the Past." Fayetteville, Arkansas: Arkansas Archeology Survey, n.d.):

... Just as lethal to an Indian site as a bulldozer is the person who digs for objects rather than for information. Every shovelful of earth he turns in his search for Indian artifacts destroys some of the story of the past. So zealous are some of these individuals that they have destroyed whole mounds and villages just as effectively as a huge machine. Yet an Indian pot or an arrowhead, by itself, with no information as to where it came from or with what it was associated, is almost worthless in terms of

telling us anything about the people who made and used that object. Digging or collecting without maintaining proper records—and the buying and selling of Indian artifacts which often provide the impetus for that activity—probably destroys as much of our heritage as do the reservoirs and highways.

There are steps to be taken in order to verify and classify any found object. In the New York metropolitan area, the Suffolk County Archaeological Association/Nassau County Archaeological Committee (P.O. Drawer AR, Stony Brook, New York 11790, (516) 929-8725) can be contacted. They hold monthly meetings at which people can bring their objects to be examined by specialists. Other archaeological organizations, located in the Northeast, which may be helpful include:

State Archaeologist
State Museum of Natural History
U-23, University of Connecticut
Storrs, CT 06269

State Hist. Pres. Officer
Bureau of Archaeology and Hist. Preserv.
15 The Green
Box 1401
Dover, DE 19903

Archaeologist
Historic Preservation Office
614 H Street, NW - Room 305
Washington, DC 20001

Chief Archaeologist
Preservation Services Division
Illinois Historic Preservation Agency
Old State Capitol Building
Springfield, IL 62701

Department of Anthropology
Indiana University
Bloomington, IN 47405

State Archaeologist
Department of Anthropology
University of Kentucky
Lexington, KY 40506

State Archaeologist
Main State Museum
Augusta, ME 04333

State Archaeologist
Maryland Geological Survey
2300 Paul Street
Baltimore, MD 21218

State Archaeologist
Massachusetts Historical Commission
80 Boylston Street
Boston, MA 02116

State Archaeologist
Bureau of History
Department of State
Lansing, MI 48918

State Archaeologist
U of MN, 204 Research Lab
10 University Drive
Duluth, MN 55812

State Archaeologist
Division of Historical Resources
Walker Building
P.O. Box 2043
Concord, NH 03302

State Archaeologist
New Jersey State Museum
205 West State Street
Trenton, NJ 08625

State Archaeologist
New York State Museum
3122 Cultural Education Center
Empire State Plaza
Albany, NY 12224

Deputy SHPO
Ohio Historic Preservation Office
Ohio Historical Society
I-71 and 17th
Columbus, OH 43211

The State Museum of Pennsylvania
P.O. Box 1026
Harrisburg, PA 17108

Principal/State Archaeologist
Historic Preservation Commission
Old State House
150 Benefit Street
Providence, RI 02903

State Archaeologist
Division for Historic Preservation
Pavilion Building
Montpelier, VT 05602

State Historical Society of Wisconsin
816 State Street
Madison, WI 53706

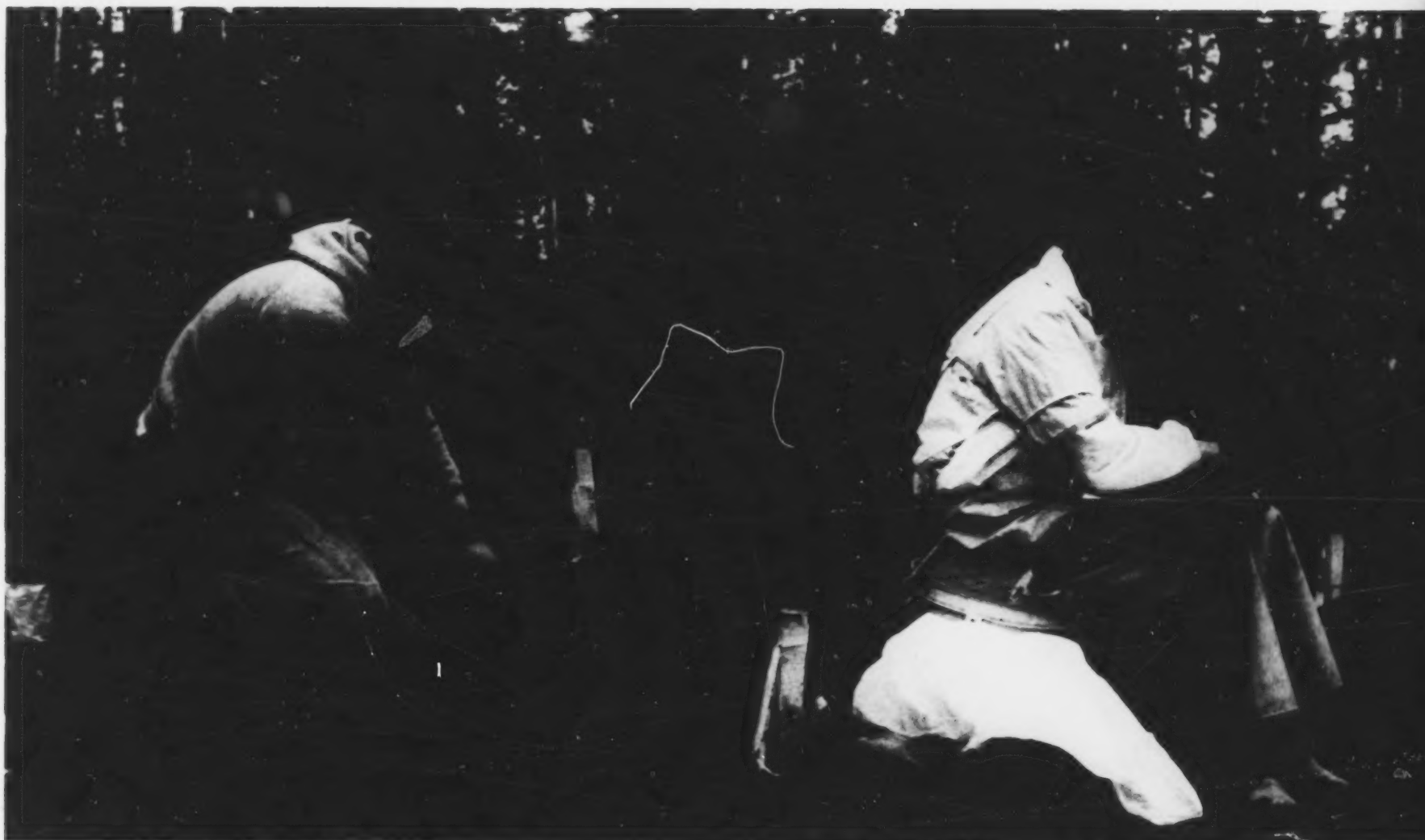


Fig. 12. Two archaeology students are working in the 1988 Field School of the Mohawk Valley Project run by the university at Albany, SUNY. The site is located near Johnstown, New York. Douglas Bricker (left) has a trowel in hand and he is scraping the floor of the excavation square. Bethyl Mayer (right) is sorting artifacts, probably potsherds or bone material. Photo courtesy of and by Dr. Dean Snow.

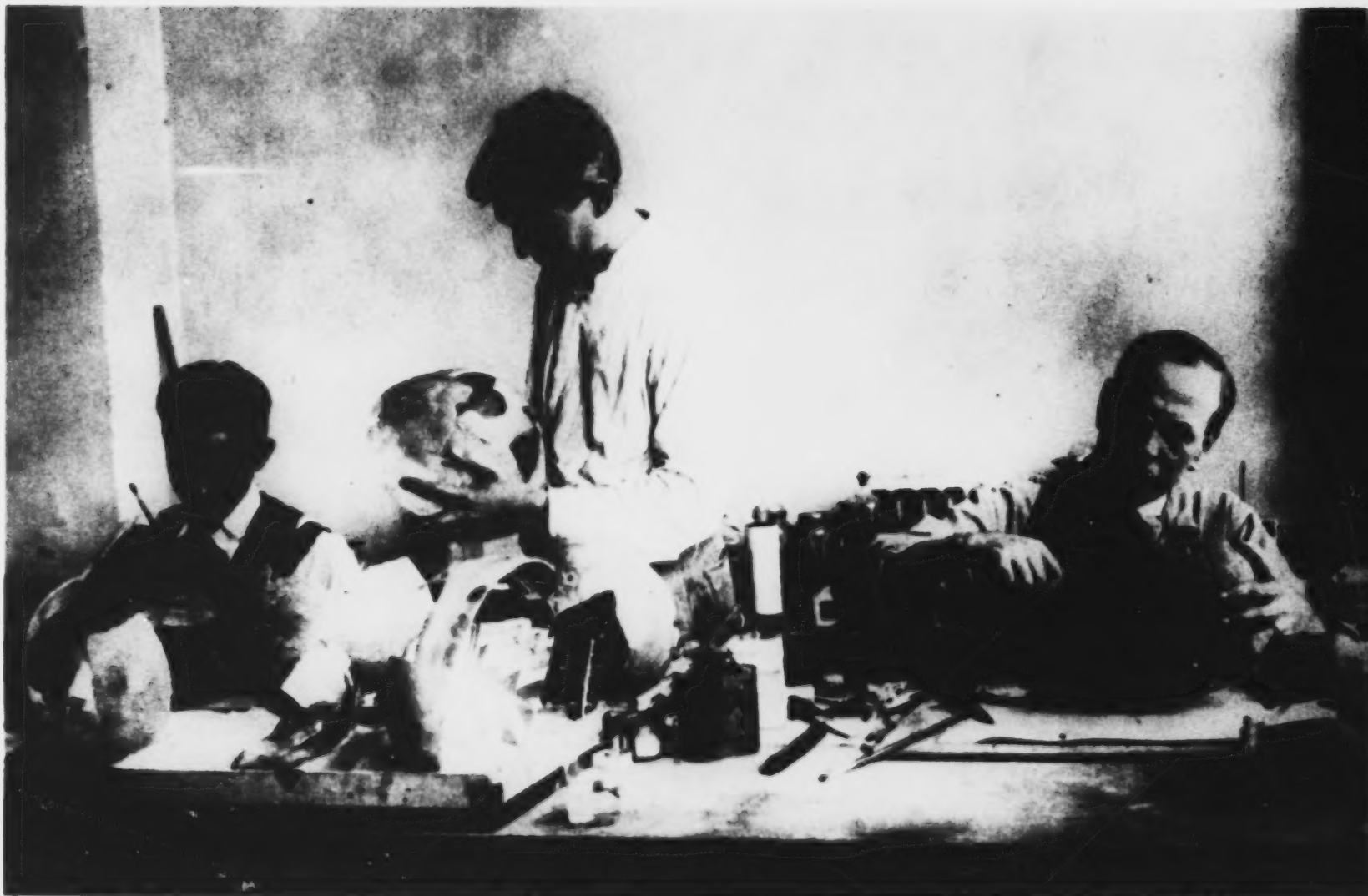


Fig. 13. Archaeologist William C. Orchard (right) reconstructing prehistoric pottery at the MAI in 1917. Photographer unidentified.

The Shoe Box Excavation

Assign a number to each child and have them write it on the outside of their shoe box. Using a lightweight hammer, have each child break one of the two pots they made previously. The pots should be broken into large pieces, because later the students will glue the pots back together. Have children put the broken pottery pieces into their shoe boxes along with the small items they brought from home. Fill the shoe boxes with one inch of sand.

Have the students write their box number on a small piece of paper. Have each child choose a different number than their own and then find the excavation box with the same number. Explain that an archaeologist carefully removes objects from the ground (fig. 12). Have the students gently remove objects, one at a time, from their boxes. Each item should be given a number and next to the number, students should draw a small picture of the newly-found "artifact."

What were the people like who made these "artifacts"? What was the use of each item? Imagine that each item is something new—a paper clip is no longer a paper clip, but what? Encourage them to think creatively. Have students write stories about this "new culture" and give impromptu speeches to the class about their "excavation."

#3 POTTERY PUZZLE AND EXHIBIT

Materials

- Tagboard
- Tempera paint, brushes
- Small cardboard boxes
- White glue, newspaper

A class trip to an anthropology museum can provide inspiration for this project (see Trips). Discuss the reconstruction of artifacts by archaeologists and show students the photograph of archaeologists reconstructing pottery from potsherds (fig. 13). Have students reconstruct the pottery pieces they found in their shoe boxes with glue. When dry, organize a small "museum" display of the reconstructed pots with cardboard boxes as pedestals. Have students design and paint an "exhibit" background and write labels for the exhibit.

RATIONALE

Just as there are many languages throughout the world, there are many different native languages in North America. Even today, some native children learn English as a second language. Students will develop an appreciation of what anthropologists and linguists have learned about Indian languages. They will also gain the understanding that native languages were diverse and that they were and are very important to the continuance of Iroquoian and Algonquian cultures.

OBJECTIVES

1. Students will gain an appreciation of the importance of language.
2. They will learn that history and other information can be written in ways other than with an alphabet.
3. They will grasp the meanings of some native symbols and words.

BACKGROUND

Estimates vary but probably at least 40 different languages were spoken in the Northeast at the time of European contact. Each of these languages belonged to one of two main **language** families, Algonquian or Iroquoian. Although no Indian group in North America had a written language before Europeans arrived, many had systems of recording information. Special pictographs often served as mnemonic (memory) aids for recalling important information and these were used on items such as trees, wooden tools, and sticks (fig. 14). Linguists have found that language may provide information about migration patterns and intertribal relationships. Tribes also borrowed words from other languages and these borrowings may give important clues about Indian history.

When the Spaniards first arrived in Mexico and Central America they found written languages being used for many purposes, including astronomical calculations and commemorative monuments. Since Europeans arrived, writing systems, usually based upon the alphabet, have been developed for many Native American languages. Throughout North America today, classes are taught in which Indian children learn to read and write their traditional languages.

The study of native languages is complex. Better understanding about how these languages work has continued to develop during the 20th century. North American Indian languages have great structural variety, although some share common traits. Verbs are often very important. For example, in Iroquoian and Algonquian languages pronouns that are the subject and object are indicated by verb prefixes or suffixes or both. As a result one word often represents a phrase or entire sentence. For example, note the following Mohawk (Iroquoian) sentences consist of single words. They are taken from Nora Deering and Helga Harries Delisle's *Mohawk, A Teaching Grammar* (Quebec: The Thunderbird Press, 1976).

rotá:whon	he has gone there to sleep
rotá:wen	he has taken a bath



Languages are not only instruments for conveying information, ideas, and experiences, but also they are the means by which a people formulate and express their understanding of the world. Each language embodies a unique way of describing the world. The loss of language can mean the loss of a particular way of talking about the world and hence to some extent, the loss of a way of thinking about the world. Today, many tribes are concerned with preserving their heritage and consequently many languages such as Onondaga (Iroquoian) and Passamaquoddy (Algonquian) are actively being taught in schools and passed on to future generations.

ACTIVITIES

Materials

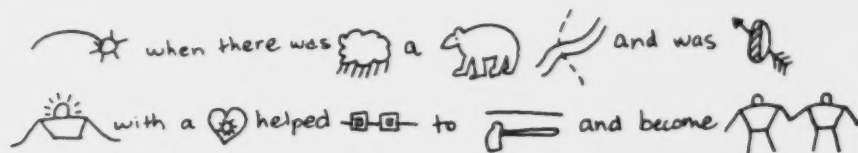
- Chart of Iroquois picture symbols, enclosed
- Copies of the word puzzle, enclosed, one for each student
- Writing paper, pencils

#1 PICTURE SYMBOLS

Vocabulary

14) **language** — communication

Begin a discussion by asking students: What is language and communication? Discuss the lack of written language in North America before Europeans arrived. Share the background information about picture writing as memory devices and the photograph of the feather box with song symbols (fig. 14). Make a tagboard chart with the enclosed Iroquois picture symbols (fig. 15) or draw them on a blackboard. **SPECIAL NOTE:** Most of the enclosed Mohawk picture symbols were created recently; only a few are known to have originated in pre-contact times. Discuss this with students and have them use the pictures in sentences they write. As an example, the symbols from the chart can be combined to form the sentences below.



Later, have students invent their own picture symbols and use them in a story that they create. Each student should develop a picture symbol "key" to understand each other's stories.

#2 WORD PUZZLE

Background

Linguistic studies indicate that over the past five hundred years more Algonquian words have been assimilated into the American language than words from any other Native American language family. In one study of native words adopted into English, 60% of the terms were Algonquian. Native words were often used to identify plants, herbs, animals, and especially place names (such as Manhattan and Niagara). The pronunciation of these terms was probably not accurate at the time they were adopted and it has further changed over time.



Fig. 14. Wooden Chippewa feather box which contains an eagle feather headdress. Box cover is carved with a design representing a pictographic song record. (Length: 19-1/2") MAI #10/6938

Discuss the meanings of the following Algonquian words with students and make copies of the enclosed word puzzle (fig. 16) to distribute to students.

toboggan	Manhattan
skunk	moose
husky (type of dog; also used in Canada to refer to Eskimos)	raccoon
caribou (North American reindeer)	succotash
moccasin	squash
pécan	hickory
hominy	persimmon
quahog (round clam)	Illinois
	opossum

#3 COUNTING IN MOHAWK (IROQUOIAN) AND MUNSEE DELAWARE (ALGONQUIAN)

Introduce the following numbers (from the *Handbook, Volume 15*). An accent means that the sound of the letter is stressed; an apostrophe indicates a glottal stop; and a colon indicates that the vowel is long. The "sh" in the Delaware words is pronounced like the "sh" in *ship*; the "sh" in Mohawk is pronounced like the "sh" in *mishap*. The "x" in Delaware is pronounced like a "j" in Spanish. Mohawk and Delaware language tapes are available, see Native American Supplies.

<u>English</u>	<u>Mohawk</u>	<u>Delaware</u>
one	énskat	nk wúti
two	tékeni	niisha
three	áhsen	nxáh
four	kayé:ri	neéwa
five	wisk	naálan
six	yá:yak'k	nk wútaash
seven	tsyá:tah	niishaash
eight	sha'té:kon	xaásh
nine	tyóhton	noóli
ten	oyé:ri'	wiimpat

#4 GREETINGS AND PHRASES

Pronunciation of these words is as in Activity #3.

<u>English</u>	<u>Mohawk</u>
hello	kwe
goodbye	ó:nen
thank you	niáwen
you are welcome	io
yes	hen
no	iah
Hello. How are you?	Kwekwe. Skennenkó:wa ken?
I'm fine. And you?	Skennenkó:wa. ní:se'?
It's going well.	lanerátie'.

PEOPLE, ACTION, AND THE SUPERNATURAL



women
or girls



old
man



23 boys



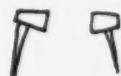
12 girls



speak



men or boys



war



see



speak
together



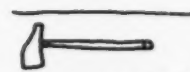
friendship



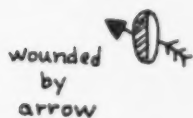
two nations unite



drowning



peace, bury hatchet



wounded
by
arrow



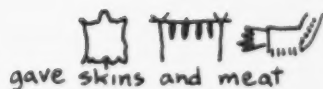
wounded
six times



canoe



peace, two roads
side by side



gave skins and meat



shoot



rattle snake



dishonesty, crooked
trail



happiness
in
heart



(sun heart)



sadness,
black heart



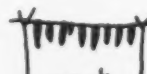
forked tongue,
liar



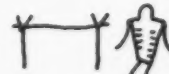
arrow, Algonquin



arrow, Iroquois



meat,
plenty



starvation



beavertail
symbolizes
peace and
plenty



power above

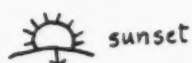


ask aid
of creator



Great Spirit
speaks

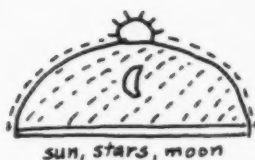
WEATHER AND TIME



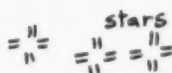
sunset



Sunrise



sun, stars, moon



stars



moon



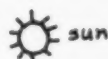
cloud, rain



cloud, snow



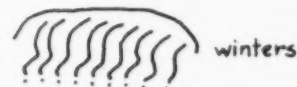
one day



sun



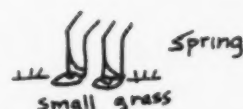
many



winters



ago
(arrow going back)



Spring

small grass



Summer

tall grass



Fall

little snow



Winter

deep snow

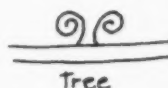
PLACE



lake



river



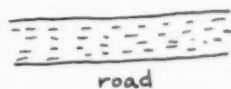
Tree



trail



water



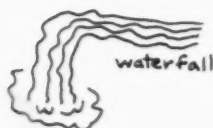
road



mountains



trail
crossed river



waterfall



villages



canoe on river



hill

ANIMALS



eagle



turtle



porcupine



deer



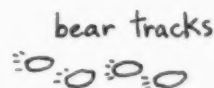
wolf



beaver



bear



bear tracks

WORD PUZZLE

R M C U P E W G N M
 T S A E M N I U S K
 D K R N P I E Q E P
 R U I W H S U Q P E
 R N B Q U A H O G C
 Y K O E S C T P E A
 O I U H W C C T C N
 E R A C C O O N A J
 L E S O O M W M N N
 U Q O P O S S U M X



Find the Algonquian words in the puzzle above and circle them.

MANHATTAN

RACCOON

QUAHOG

CARIBOU

MOOSE

MOCCASIN

PECAN

OPOSSUM

SKUNK

SQUASH

Fig. 16.

Hunting and Fishing

5

RATIONALE

Today meat is usually purchased in supermarkets. By comparison, hunting and fishing were the vital ways Indian men provided food for their families and through this endeavor, they also gained social and economic status in their villages. In this lesson students will more fully appreciate which animals were considered important and why, the techniques used for hunting and fishing, and the types of tools hunters employed.

OBJECTIVES

1. Students will be able to list the important fish and animals hunted and have an understanding of why particular animals were valued.
2. They will become aware of the various methods and tools of hunting and fishing in this region used by native people.

BACKGROUND

The Northeast region with its forests, coastlines, and waterways contained extensive hunting and fishing grounds. Often paths to hunting grounds gradually, over many years, became well-trodden and later some became our highways of today. Valleys and water routes throughout the region formed the corridors of trade, war and peace, and food exploration. Hunting also provided men with the opportunity to display strength and courage, indicated spiritual power through success, and gave them social standing within their village. Men were concerned not only with supplying meat for their families, but also providing food for other tribal members as a sign of generosity and good will.

Although animals were killed throughout the year, serious hunting and fishing took place during certain seasons. For each food source there was a particular time of year when it was especially sought. For example, some tribes dispersed to hunting camps for the winter and some camped near streams or rapids to fish during the spring.

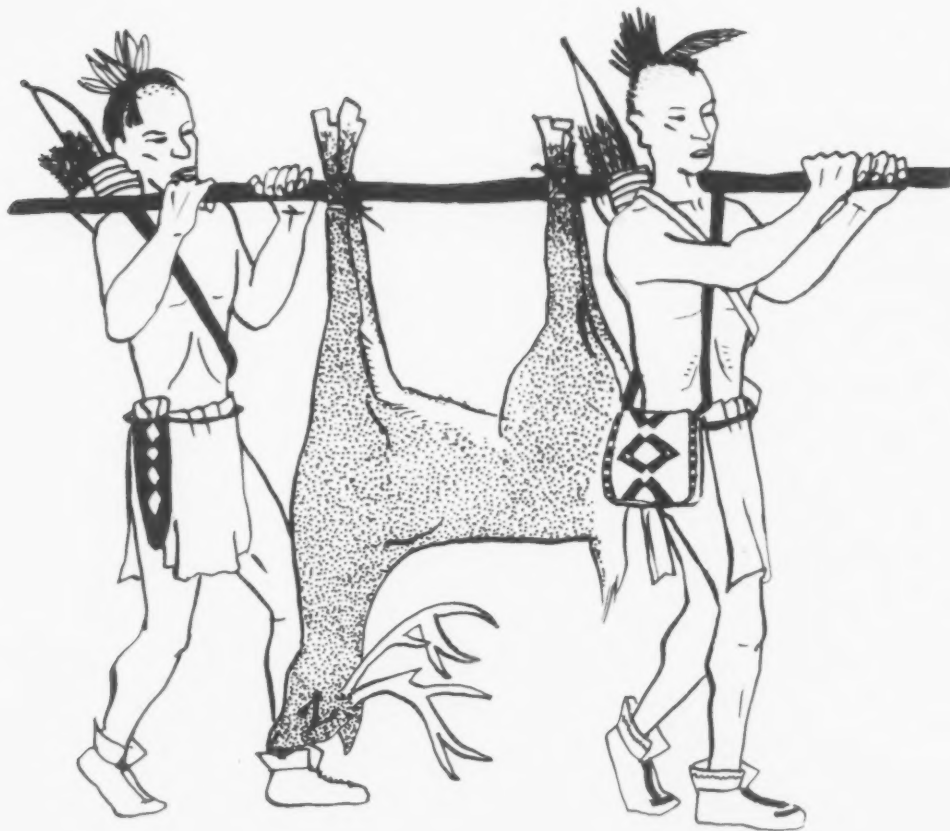
Hunters and fishermen respected their prey and considered their relationship to the animals to have been established as part of the way the world was created. As an example, among many Northeast tribes it was disrespectful to throw animal bones to domesticated dogs. They believed that if the hunted animals thought they had not been treated properly they would not allow themselves to be killed. However, over hunting significantly contributed to the decline of deer and beaver during the late 18th century.

METHODS

There were three primary methods of hunting animals: tracking, driving, and trapping. Hunters tracked animals by following the footprints and other marks left by the animal. They stalked animals by hiding and creeping up quietly, trying to approach the animal from "down wind" so that it could not sense or smell them in advance. Hunters tried to get as close to animals as possible because their bows had an effective range of less than 60 feet (fig. 17). Animal drives involved making all the animals in an area run in one direction to where hunters were waiting to kill them. **Snare traps** were often used to catch small game, especially rabbits and birds. The **dead fall** and **pit traps** were used to catch bear and other large animals (fig. 18).



Fishing was accomplished from the shore, from a canoe, or through the ice. Hooks were made of thorns, bird bones, antler, wood, or shell. Often a sharpened piece of bird bone or a porcupine quill was tied to a line. This was swallowed by a fish and made to lodge in the fish's gullet by jerking the line. Fishline was made from twisted sinew or plant fibers.



There were two principal types of fishing spears: the regular spear and the leister (fig. 18). The shaft of the fishing spear was sometimes designed to separate from the point on impact and was attached with a cord. The leister was a three-prong fishing spear; one prong caught the fish and the other two held it in place.

Fish were also caught in nets weighted down with small stones. Sometimes several men would wade into a river, dragging a net through the water. **Weirs** were dams or fences built in streams to trap fish. These devices blocked the spring fish runs and directed the fish into narrow openings where they could be speared or trapped. Fishing also was done at night using a bark torch to attract the fish to the surface where they could be easily speared.

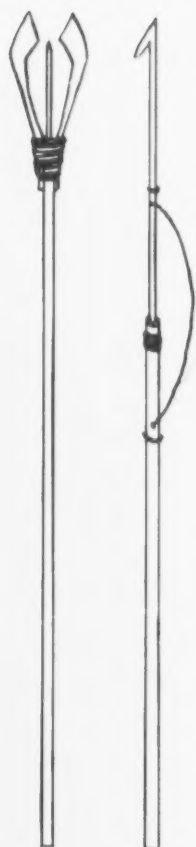


Fig. 17. Penobscot boys playing with bows and arrows in 1910. Photo by Frank G. Speck.

SNARE TRAP



DEADFALL TRAP



SPEARS

Fig. 18.

TRANSPORTATION

People traveled by foot or in canoes. There were two kinds of canoes: bark-covered canoes and dugouts. The birchbark canoe, used only in far northern areas, was light, more portable, strong, and easily patched. However, the elm bark canoe was more common because the bark was readily available in more areas. The dugout was hollowed out of a tree trunk. The inside of the tree was charred with hot coals and then chipped out with axes. In the wintertime, people often used snowshoes and toboggans.

ACTIVITIES

Materials

- Writing paper, pencils

#1 VOCABULARY

- 15) **dead fall and snare traps** — traps where an animal takes bait from a trigger and is then caught or killed
- 16) **pit trap** — trap where an animal falls into a pit covered on top with branches and leaves
- 17) **weir** — a dam or fence built in a stream to trap fish

Discuss the importance of hunting and fishing—its social meaning and significance, the ways animals were hunted, and introduce the types of traps that were used (fig. 17, 18). Explain the fishing techniques of using a weir and a night torch. Have students use the new vocabulary words in sentences that they write.

#2 STORYTELLING

The enclosed Iroquois story is adapted from a story in *Tales of the Iroquois* by Tehanetorens (see Reading list). Read the following story to students; it can be read aloud in approximately eight minutes.

The Invention of the Bow and Arrow — A Tradition (Mohawk)

Long ago, the Onkwehonwe or the Mohawk People, did not have the bow and arrow to use for hunting. At that time, they used a large spear. One day, a young hunter named Okwiron to left his village in search of Bear. His only hunting weapon was a spear, tipped with a large pointed rock called a flint.

Okwiron to walked a long way. He saw no signs of Bear. After a while, he thought he would find Bear in a thick forest, not far away. In this place, there were wild grapevines. It was the time of the Moon of Falling Leaves (around October). The grapes would be ripe, and Bear would probably be eating them.

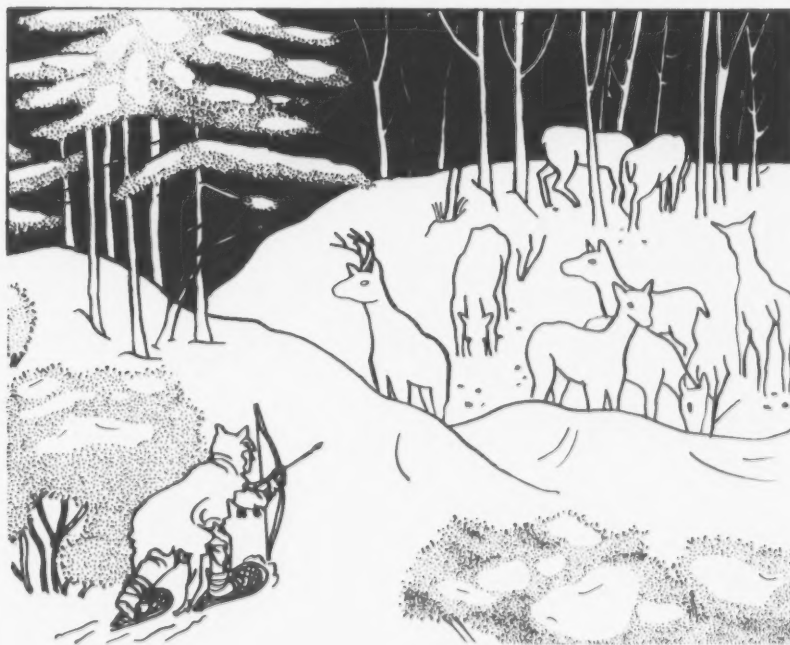
Okwiron to was not wrong in his guess. As he entered the thick part of the forest, he saw a large black thing. Bear was busy eating the wild grapes. From time to time, he would grunt little squeals of pleasure as he gulped the wild grapes down. The young hunter crept very close. He was almost within reach of Bear. Quietly, he raised the spear for the death stroke. Then something happened.

As Okwironto was about to throw the spear, his foot slipped on a rock. He fell to the ground, almost under Bear's claws. The hunter looked up. He still had the spear, but now he could not throw it. Bear usually would have run away from a human hunter, but the sudden appearance of the young man frightened him. The hunter quickly got to his feet. With one jump he was quickly running through the forest. Bear, seeing that the hunter was running from him, gained courage and quickly went after Okwironto. For a little while, the two — the hunter and Bear, kept the same speed, but in a short time, Bear gained on the hunter.

Okwironto knew that in a very little while Bear would have him. He thought of his wife and son waiting home for him. This idea made him determined to kill Bear, or die in the attempt. Turning quickly, he tried to throw his spear, but the end of the spear was caught on a twisted grapevine, at the top of a small tree. The hunter tried to pull the spear free from the vine, but the sapling would only bend. Bear was almost upon Okwironto. The hunter made one more try to pull the spear loose. As he pulled at the spear, the small tree bent to the ground. He did not wait long. With a yell, he let the spear go and turned to run. He ran many steps when he noticed that Bear was not following him. He looked back. Bear was on the ground with the spear in his neck. He was killed.

The surprised hunter went back to see what happened. The spear which caught on the vine caused the young tree to bend, and it formed a bow. The hunter again took the spear and put the end of it on the vine. Pulling the vine back, he bent the small tree. When the small tree had bent almost to the ground, he released the spear. It shot through the air — and in this way the bow was invented.

After a while, the Onkwehonwe or the People, made smaller bows out of small saplings. Instead of a grapevine bow string, they used sinew (animal tendon). Instead of a big, heavy spear, they used a smaller arrow made from flintstone, and winged with feathers. The bow became an important tool for hunting for the Onkwehonwe.



ANIMAL TRACKS

Mouse



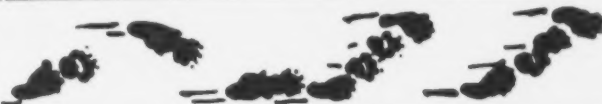
Chipmunk



Squirrel



Skunk



Rabbit



Beaver



Muskrat



Porcupine



Woodchuck



Opossum



Raccoon



Otter



Bobcat



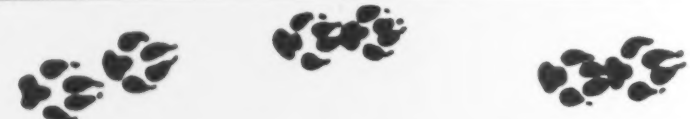
Fox



Coyote



Wolf



Deer



Bear



Fig. 19.

Questions for Students

1. Have students recount the story by asking them: What was the first thing in the story you remember?
2. Take a common, everyday item such as a pencil and discuss how it was possibly invented. How were other items in our daily life invented? Do accidental situations, such as the one in the story, lead to creative thought or inventions?
3. Do students believe the story? How might the bow and arrow really have been invented?

#3 ROLE PLAYING

You may want to have students act out the story of Okwirono around the forested setting in your classroom, if you completed Activity #5 in the Cultural Diversity and Environment lesson. Students can make the necessary props.

#4 CASTING ANIMAL TRACKS

Materials

- Plaster, water
- Chart of Animal Tracks (fig. 19)
- Strips of two inch wide cardboard, at least 12" in length
- Paper clips, paper cups, watercolor paints, newspaper

The class can visit a local park or forest area to hunt for and cast animal footprints. Plan to go a day or two after a good rain when tracks will be easier to find. The soil should be relatively dry and the tracks free from leaves and debris. Use the chart of Animal Tracks (fig. 19) to help identify the footprints. Make a cardboard cylinder with a two inch cardboard strip that is larger in diameter than the footprint. Hold it closed with a paper clip. Place the cylinder around the footprint and rotate it, pushing it into the soil, making it fit securely around the footprint. In a paper cup, slowly add plaster to water and as the mixture thickens, stir it with a twig until it is the consistency of whipped cream. Hold the cardboard ring in place and pour the plaster over the footprint. In 15 minutes the cast will harden. Gently loosen it from the ground and wrap it, with the cardboard ring intact, in newspaper. Several hours later the ring can be peeled back and the dirt brushed away from the cast. The next day the cast can be lightly painted with thin watercolors to bring out the detail. A classroom display can be made with labels to identify the casts.

#5 WRITE A STORY

Have students create their own stories about hunting or fishing. What animals would they try to find and why? What hunting tools would they bring and what would happen? They may want to include a moral in their story.

#6 CREATE ANIMALS

Students can create life-size animals to add to the environment display in the classroom, see Activity #8, Cultural Diversity and Environment lesson. Use magazine photographs of Northeastern animals for ideas.

Harvest

6

RATIONALE

Nearly half of the domesticated plants eaten for food in the United States are indigenous to the Americas and were grown by Native Americans before European contact. An awareness of the methods of horticulture will enhance the students' understanding of woman's work in the Northeast.

OBJECTIVES

1. Students will begin the lesson by planting seeds indigenous to the Northeast and observing their growth.
2. They will discover the different types of storage containers used by Northeast Indians.
3. They will appreciate the importance of corn and learn the purposes for the different parts.
4. They will learn to prepare native foods.
5. They will learn about the Pilgrims and their "Harvest Home" celebration which inspired the "Thanksgiving Day" holiday Americans celebrate today.

BACKGROUND

About 1,000 years ago Northeast Indians began cultivating plants in specially cleared areas of the forest. As a result of the adoption of **horticulture** the food supply diversified, and larger and more permanent settlements were possible. The cultivation and preservation of foods provided additional protection against **famine**. A surplus food supply also enabled people to trade food for goods unavailable in their area.

Among the northeastern tribes, the Iroquoians were the most dependent on farming. Fields were prepared for cultivation by girdling trees. Girdling involved cutting off rings of bark all the way around the tree. This killed the tree and allowed sunlight to reach the crops planted below. Land was also prepared for planting by cutting the brush and burning it—the slash and burn method. A secondary effect of this practice was the creation of open areas which had formerly been planted, thereby increasing the habitat for deer. Women planted, weeded, and harvested crops. The principal tool was a digging stick, pointed and made of wood. Some Indian tribes in New England and on Long Island were found using small fish to **fertilize** crops.

The three most important crops were corn, beans, and squash (the Iroquois referred to them as the "three sisters"). Nutritionally, they provided a balanced diet. Of the three, the most important crop for the Iroquois and Delaware was corn prepared in various ways as the daily staple. The Iroquois planted at least 13 different varieties of corn, 10 of beans, and 5 of squash. Other crops included Jerusalem artichokes and sunflowers. Meals do not seem to have been set at fixed times; eating during the morning and evening was the tendency. Although Indian people harvested large supplies of food, women and children also gathered wild plants, berries, roots, and nuts from the forest floor in baskets which they made (fig. 20). They collected maple sap and converted it into syrup, and they grew tobacco.

In the upper Great Lakes during the early fall, groups of Chippewa families moved to swamps where wild rice grew. Men poled canoes through the swamps while women bent the rice



stalks, knocking the grain into the canoe with cedar sticks (fig. 5). The rice was then laid out to dry and parched over a fire. More than corn (which was grown by only some Chippewa), wild rice was the most important vegetable staple in the diets of the Chippewa.

As well as growing crops, women also spent many hours preparing, preserving (by drying and smoking), and storing the foods. Foods were stored underground in protective bark containers and sometimes in bags made of hemp placed in mat-lined pits. Many foods were pounded fine by women using hollowed sections of tree trunks as mortars, and pestles of wood or stone (fig. 21). Food was usually cooked in round or conical-bottomed clay pots which provided even heat when placed into a fire (fig. 10, 11). Eating utensils were usually made from gourds or carved wood. As the soil became exhausted and firewood scarce, tribes relocated to other areas. It has been recorded that Iroquois villages were moved once or twice a generation.

Beginning in the 17th century, Europeans introduced (among other foods) peas, onions, potatoes, beets, string beans, carrots, melons, apples, peaches, and domesticated animals such as chickens and pigs. These were soon integrated into the Indian diet.

Festivals and ceremonies were often held for each stage of the cultivation, from planting to harvesting. A number of Northeast groups, including the Iroquois, had "green corn" ceremonies which celebrated the first ripening of the corn each year. The Chippewa held a "first fruits ceremony" after the first wild rice harvest. The Delaware celebrated the "big house" ceremony before planting and after the harvest. In this ceremony the central activity was the recitation of vision experiences by older men who led dances slowly around the meeting house. Each man in turn was followed by other dancers and stopped at intervals to sing his vision song. The last full Big House ceremony was held in Oklahoma in 1924.

ACTIVITIES

These activities follow a progression from first planting foods, to constructing a container for "storing" them, to making cornhusk dolls from the remains of the harvest, to finally preparing native foods for a Thanksgiving meal.

#1 PLANTING

Vocabulary

- 18) **horticulture** — growing food in gardens
- 19) **fertilizer** — something added to the soil which helps plants grow
- 20) **famine** — a time when there is not enough food for living things to survive

Materials

- Popcorn, dried beans (lima or kidney)
- Small milk containers, two for each student
- Lunch trays, soil, water
- Plant food (fish emulsion fertilizer can be purchased from a plant or gardening store and this is a natural fertilizer similar to a Native American method)

Ask students if they have ever helped plant a garden. Have they ever gone berry, nut or apple picking? Discuss the vocabulary words, background information, and the photograph of Nanticoke cornfield (fig. 6) with students.



Fig. 20. Iroquois woman making a splint basket on the Onondaga Reservation, New York, in about 1910. Photographer unidentified.



Fig. 21. Lucy Pierce and Widow La Fort (both Iroquois) pounding corn into meal, about 1894-1910. Photographer unidentified.



Fig. 22. Algonquin birchbark pails from Quebec. Photographer unidentified. MAI #16/1614 and #15/1616.



Fig. 23. Algonquin birchbark box and cover from Quebec. Photographer unidentified. M/Al #15/3061.

To begin the project, punch small drainage holes in the bottoms of the milk containers. Next, distribute two milk containers to each student. Have students place two inches of soil in the bottom of their containers, add a few seeds, and water the soil. Place the containers on lunch trays in a warm, sunny area and water as needed. When the seedlings begin to grow, add fertilizer to one of the containers and mark it with an "F". Observe the difference in the growth rate of the two plants. If the plants are transplanted later into larger containers or a garden close to school, students can observe their growth and gather the foods.

#2 BIRCHBARK-LIKE CONTAINERS

Background

Birchbark, a lightweight, flexible and plentiful material which resists rotting, was used for a great variety of purposes in the northern areas of the Northeast. It was used to cover the sapling framework of houses and canoes and to construct a wide variety of containers such as pots, buckets, boxes (fig. 23), and dishes (fig. 22). Winter bark was the thickest and strongest. Containers, made from freshly-cut bark, could be used as cooking pots hung over a fire if there was liquid in them to prevent burning. Storing food in these containers also helped preserve it.

Containers were often folded and secured at the ends with either stitching, stick skewers, or partially split sticks. Other containers were cut out and sewn together with bone needles and split cedar root. Some rims were supported with a hoop to retain the shape. Those with lids and hide thong handles were often used to store clothing or food (fig. 23). Pitch and gum from pine trees made containers watertight.

Materials

- Plans for birchbark-like containers (three plans enclosed), one for each student
- Construction paper for making decorative "cutout" designs
- Small pieces of tree bark
- Scissors, stapler or scotch tape, glue
- Toothpicks for container Plan 3

Discuss containers today and the materials they are made of. Refer to the uses of birchbark containers and how they were made in the background information. Show students the enclosed photograph of a birchbark container and make models in advance for students to follow. Photocopy a variety of the plans enclosed here for students (fig. 24, 25, 26). **SPECIAL**

NOTE: Plan 2 is the easiest to make.

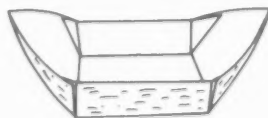
PAPER CONTAINERS

PLAN 1



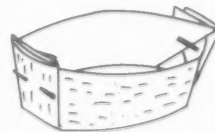
multi-purpose
container

PLAN 2



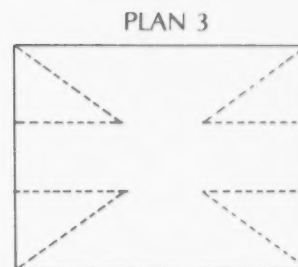
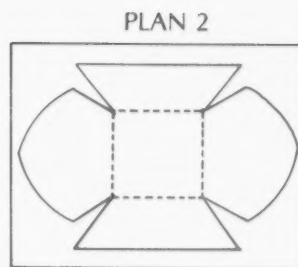
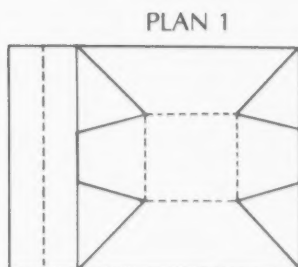
tray or plate

PLAN 3

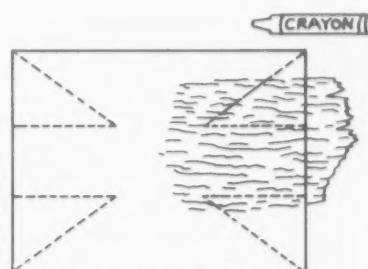


berry
container

CONTAINER PLANS



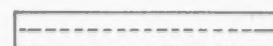
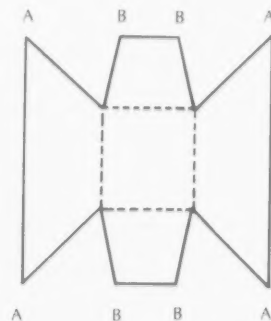
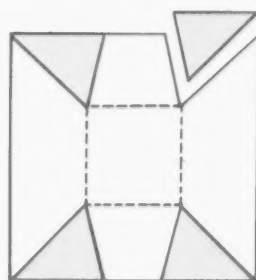
Begin by using tree bark for creating a textured surface on the container. Place the piece of bark beneath the plan and gently rub brown crayons on the surface of the plan to transfer the texture. Corrugated cardboard will also provide texture if bark is not available.



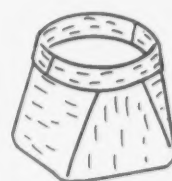
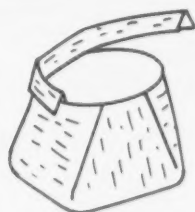
PLAN 1

1) Cut away shaded areas. Fold corners A to the adjacent corners B and staple or tape together.

2) Cut the leftover strip of paper in half and fold the two pieces, again, in half. These will form the rim around the top of the container.

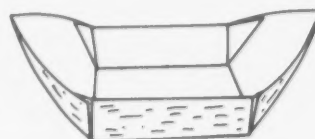
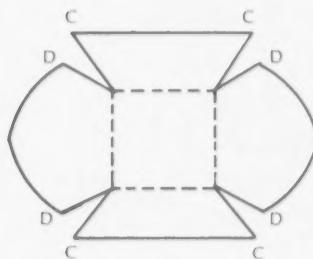
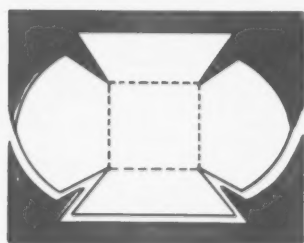


- 3) Take one strip and place it on and around the neck of the container. Do the same with the second strip. Staple or glue the strips to secure them to the container.



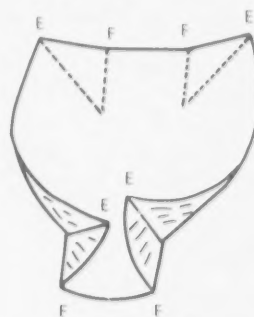
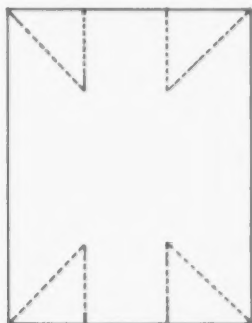
PLAN 2

- 1) Cut away shaded areas. Fold corners C to the adjacent corners D and staple or tape corners C and D together.

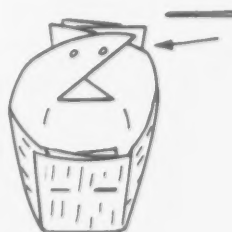
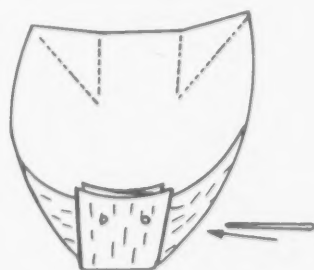


PLAN 3

- 1) **THIS CONTAINER IS FOLDED, NOT CUT.** Fold "E" corners along the dotted lines. Next crease the "F" dotted lines. Overlap the folded "E" corners.



- 2) Use toothpicks to pierce the container at each end. These will hold the ends of the container together as shown.

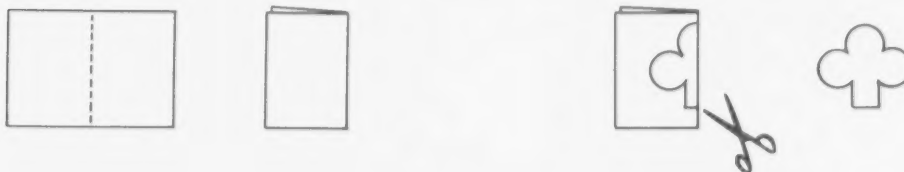


CUTOUTS

Background

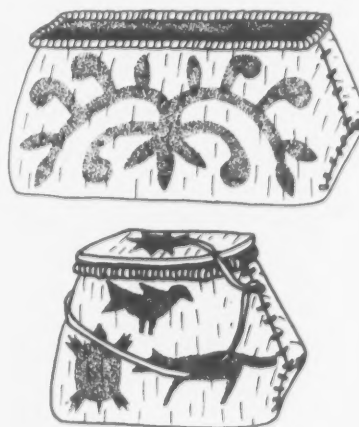
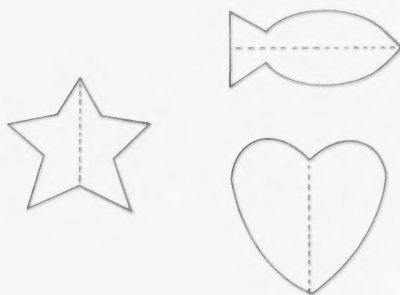
The designs on containers were often made by using a pattern or "cutout" (fig. 23). During the early spring, trees produce a thin, dark substance which coats the inner surface of the bark, creating a double-ply surface. The double-ply surface was necessary to use the cutout method of decorating. First a pattern or template was made by folding a thin, flat sheet of bark in half and cutting a symmetrical design. The cutout was then placed on the outside of the container and traced with a sharp instrument. The background area, surrounding the traced area, was scraped away. The scraped away area was much lighter than the bark's surface. Other methods of decorating included designs or pictorial scenes scratched directly into the bark surface and designs sewn on with colored threads. Patterns were often of birds, animals, fish, plants, and flowers. Children can make "cutouts" and glue them to the sides of their containers.

- 1) Take a piece of paper and fold it in half.
- 2) Draw a simple design which starts and ends on the creased area of the paper. Cut it out.



- 3) Designs can be colored using crayons and then glued on or stapled to the containers.

SUGGESTED SYMMETRICAL DESIGNS



Suggestion

For young students: Torn symmetrical pieces of paper can be used to glue on the container's surface instead of the cutouts. Students can also draw designs, using crayons, on the containers before they are put together.

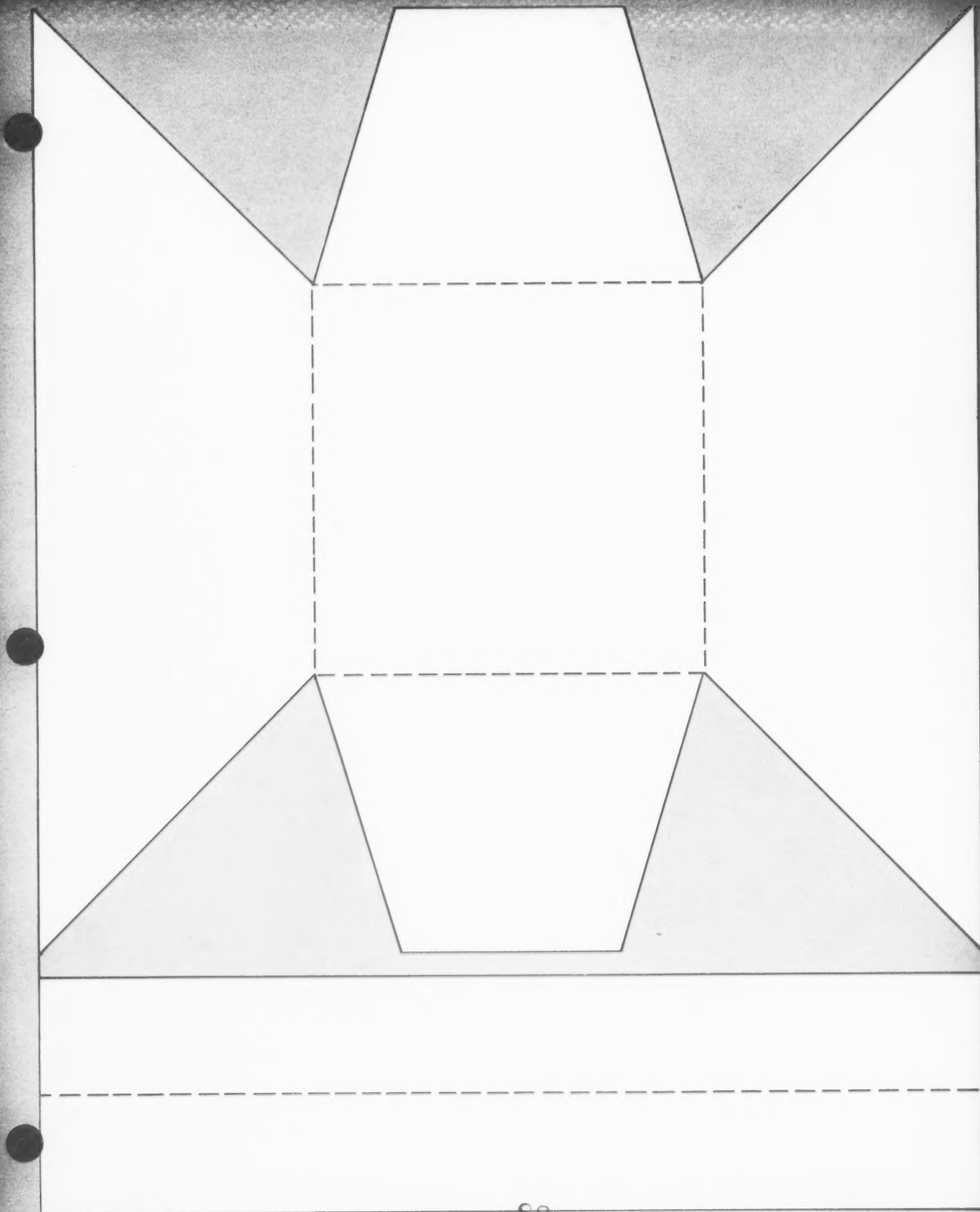


Fig. 24.

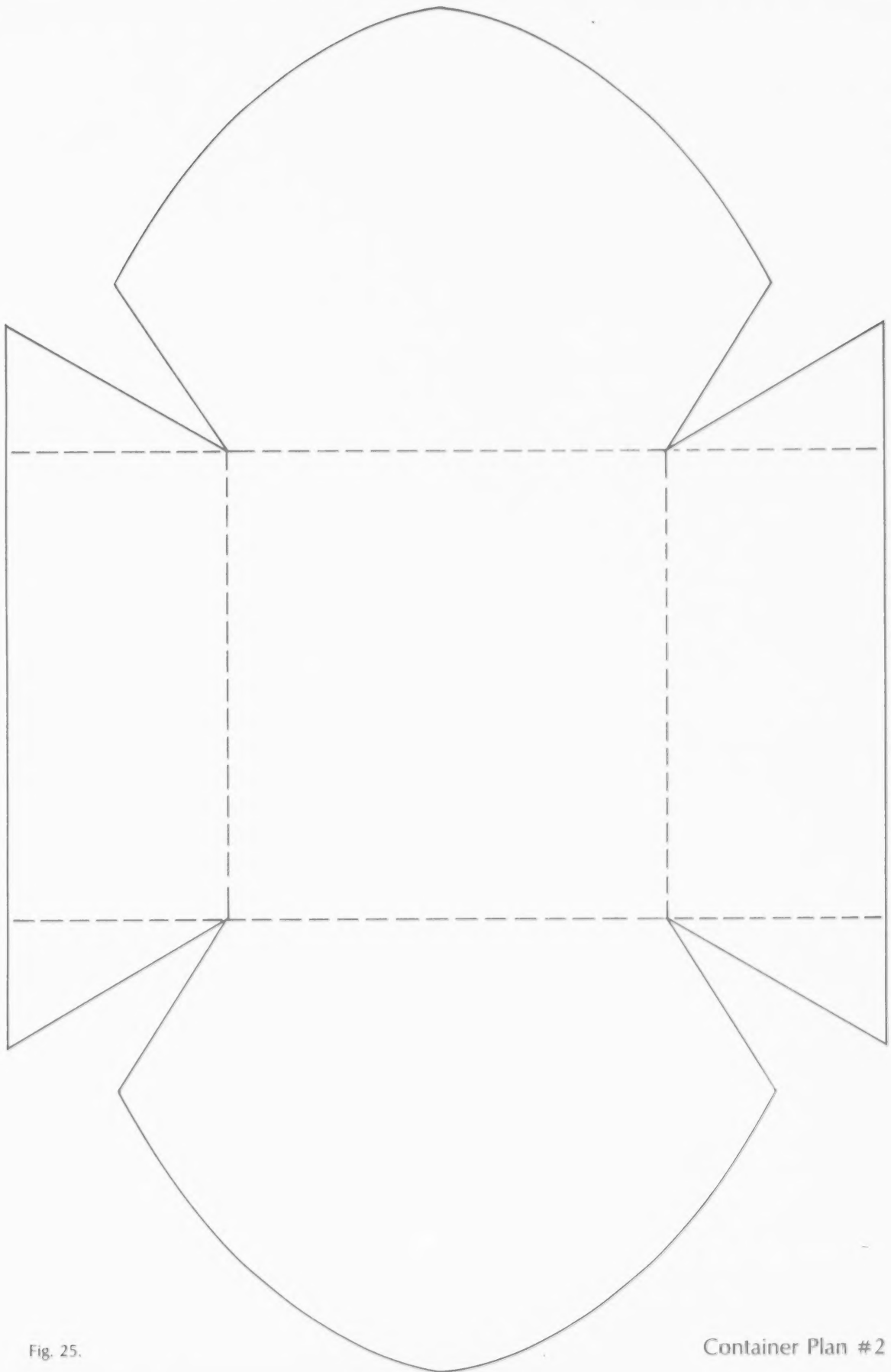


Fig. 25.

Container Plan #2

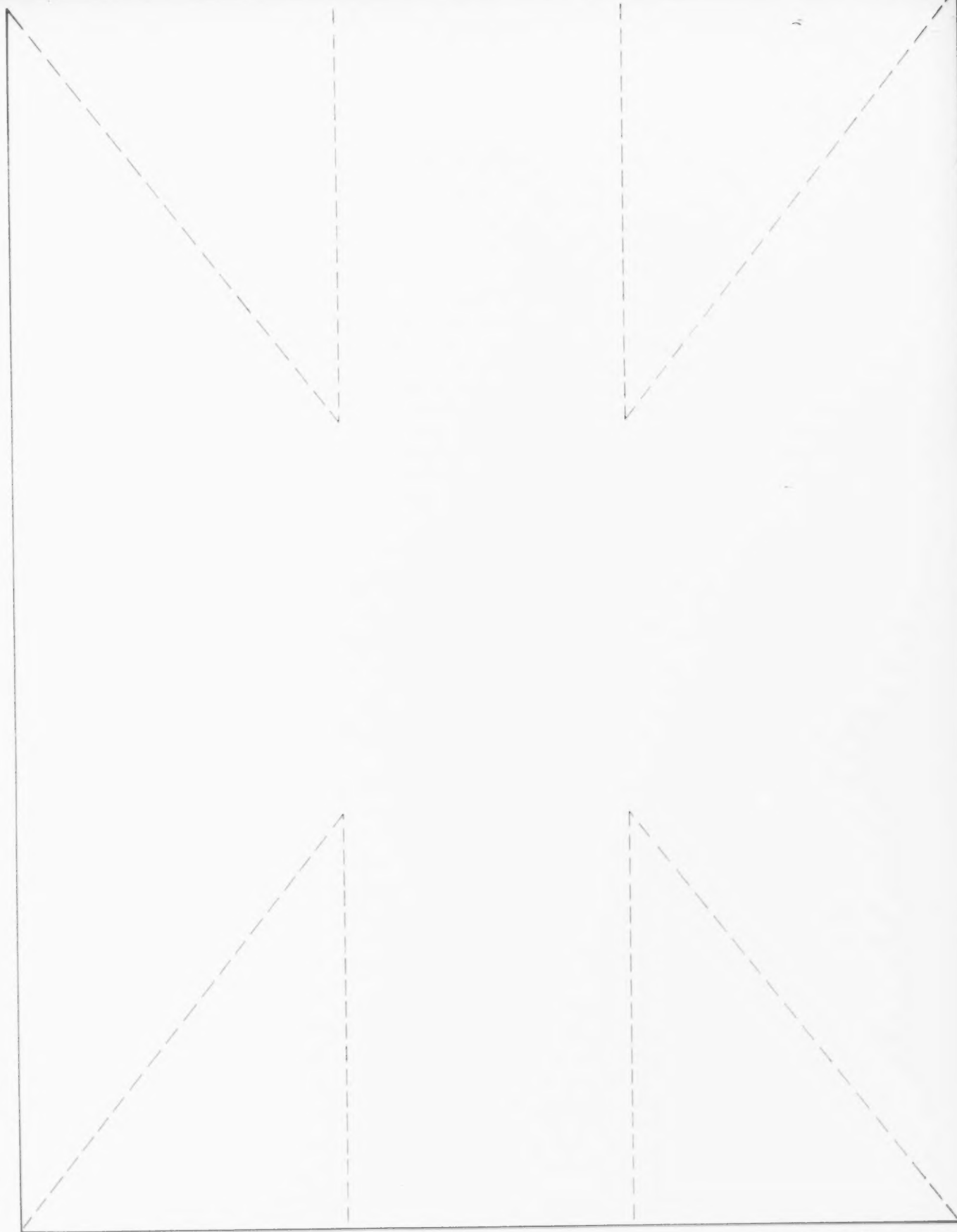


Fig. 26

Container Plan #3

#3 CORNHUSK DOLLS

Background

Corn was not only one of the major Northeast food sources, but every part of it was used. Cobs served as stoppers for European jugs and bottles. The husk was very useful for it could be woven into mats (fig. 28), baskets, masks, moccasins, and dolls.

Most **cornhusk** dolls lacked facial features. As new materials were introduced (calico cloth and glass beads, for instance) and the tourist market became more prominent, dolls with faces were more prevalent. Some had corn silk hair and wore cornhusk, cloth, or animal skin clothing. Most Iroquois makers continued to create faceless dolls (fig. 27). They believed that if a child damaged a doll with a face, the doll could bring it harm. A doll with a "pretty" face might also cause conceit in the doll's owner, who might identify too closely with it.

By the 19th century, dolls were a very popular trade item and some were given appropriate accessories such as bows, tomahawks, canoes, paddles, and baby carriers. Tourists who bought faceless cornhusk dolls occasionally painted faces on them. Today most Iroquois dolls remain faceless.

Vocabulary

- 21) **cornhusk** — the covering that grows around an ear of corn

Materials

- Dried Cornhusks. If not available in your neighborhood, they can be ordered from Fernandez Chili Company, 8267 Road 10 South, Alamosa, Colorado, 81101, (719) 589-6043. A one pound bag (16 oz.) will accommodate 30 students, but buying the husks in bulk from this company is recommended. A 10 lb. box wholesales for \$35 plus postage.
- One ball of twine or string, or two containers of dental floss
- Bucket of warm water
- Newspaper, scissors, masking tape
- Optional: small pieces of fabric, felt, yarn, acrylic paints, brushes, cans of water, tissue paper, and glue for decorating dolls

Separate all the pieces of cornhusk and place them in a large bucket or container of warm water. Four pieces of cornhusk are necessary for each doll. Soak the husks for about two hours, until they are soft and flexible. Cover the tables with newspaper and secure with masking tape.

Begin a discussion about dolls today, show the enclosed photograph of the cornhusk doll, and discuss the background information. Read aloud the following Iroquois story. This is an adaptation from Seneca Chief Everett Parker's story in *The Secret of No Face* (Healdsburg, CA: Native American Publishing Company, 1972).

The Doll With No Face (Seneca)

Long, long ago after the Creator had made the Iroquois, he placed upon our Mother, the Earth, plants and animals for Indian use. Among these plants were three sisters, corn, bean, and squash, known as our life sustainers. One day Corn Spirit, looking up to the sky at the

Creator, asked if there were still more she could do for the Indian people. Pleased by her request, the Creator gave certain human beings the skill to make a race of doll people from her husks.

Among the first batch was one beautiful cornhusk doll, lovely and graceful. People traveled long distances simply to look at her. Cornhusk doll became vain. "No one is as beautiful as I," she would say, as she gazed at her reflection in sacred pool's still waters.

In great displeasure the Creator thought about this idle, vain doll. He feared that other cornhusk dolls, and even the Iroquois children, might imitate this foolish one. Then would come envy, discontent, much trouble. The Creator decided to end the evil before it spread too far. He called for his owl messenger, who obediently left his perch and flew down through the sky. He first landed upon a spruce tree above sacred pool's water. There the owl found the handsome doll kneeling as usual before the mirror-like pool, arranging many colored flowers in her glossy silky hair. She was so involved in combing her hair that she did not even see her visitor.

The owl looked at the vain cornhusk doll and scolded, "You see in me a wise bird, so listen closely. You were intended by the Creator to spread joy, companionship, and friendliness among his children. Instead, because of your vanity, you have aroused envy and distress in their hearts. This must stop because sorrow and sadness will spread throughout Iroquois lodges." The bird ruffled his feathers as he said, "Look hard into the sacred pool, vain one. Vain people are soulless. Soulless creatures should have no faces. Your beautiful face I now wipe away!"

"No, No" begged the terrified doll. She tried to leave but owl's eyes stopped her. As she pleaded, a sound of a high bird's song was heard and suddenly her pretty face disappeared. Owl told the crying doll, "So that others may not be hurt by your vanity, you must walk Our Mother, the Earth without a face, though you may still see and hear as before. You may also continue to speak with the spirits and our brothers of woods and fields and streams. But with the Iroquois, save for certain chosen ones, you may talk only through dreams. It has pleased our Creator to make differences among people, only it is wrong for one person to hold himself above another. Remember this wisdom; I am as good as you are but no better; you are as good as I am but no better. Go now, foolish one, and perform the task which is your right and should be your joy. Go learn to be content and humble. Go and make the children of Our Mother, the Earth happy."

Questions for Students

1. Why did Cornhusk Doll lose her face?
2. What did she learn?

Each child should be given four pieces of cornhusk. Each piece will be used for the following:

1. Head
2. Arms
3. Shoulders and body
4. Strips for tying different parts together and shaping the head

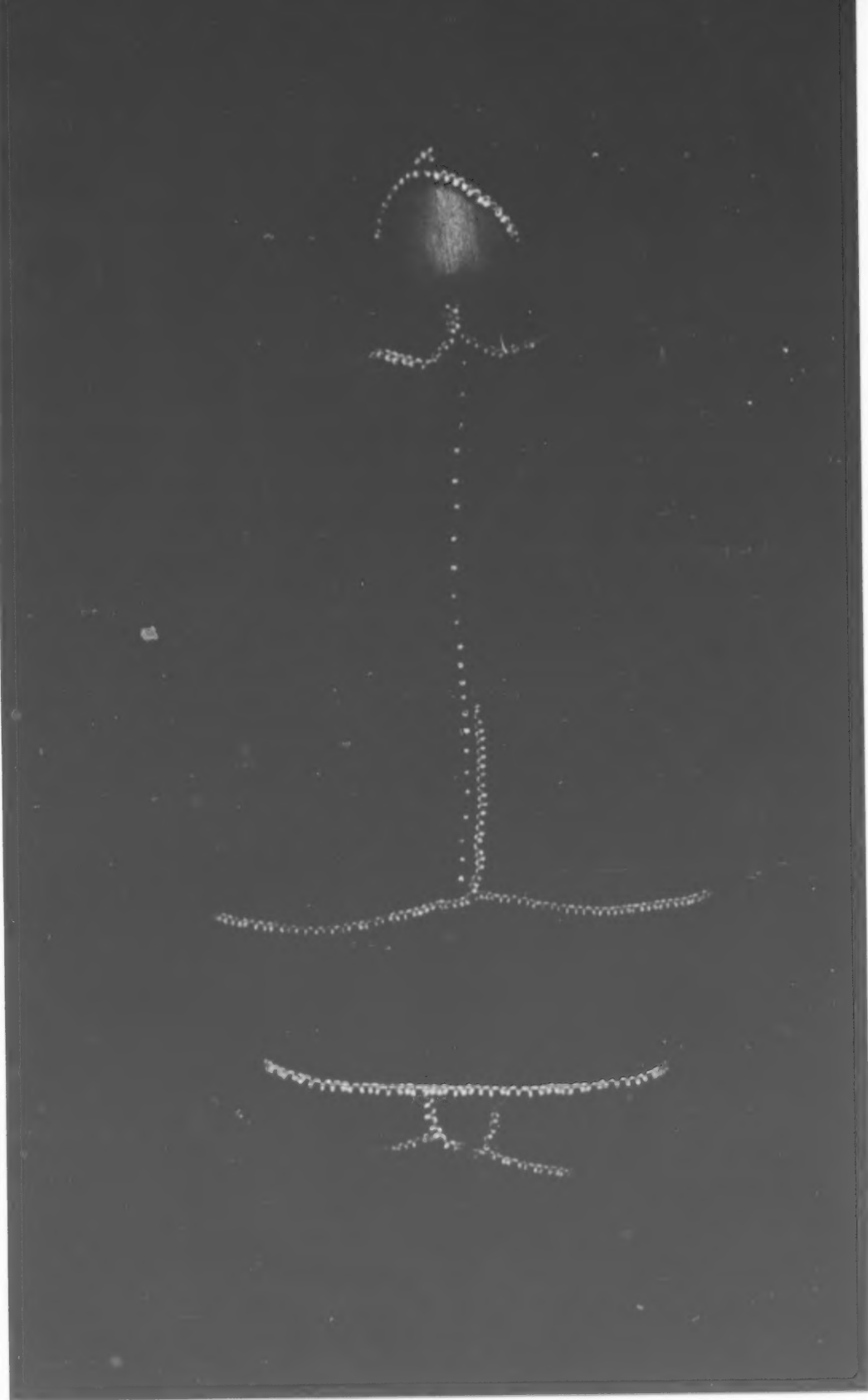
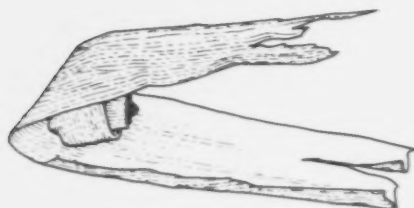


Fig. 27. Seneca cornhusk doll from the Cattaraugus Reservation, New York. Photo by Julia V. Smith. MAI #20/1880.

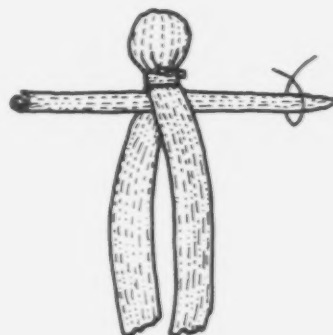
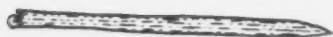


Fig. 28. An Iroquois couple making cornhusk mats on the Onondaga Reservation, New York, about 1894-1910. Photographer unidentified.

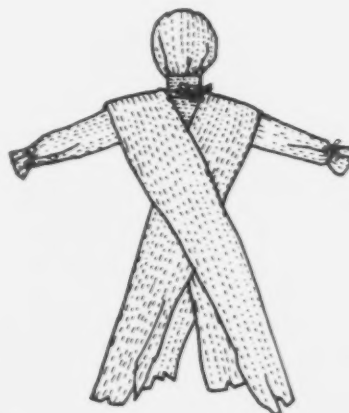
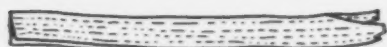
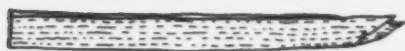
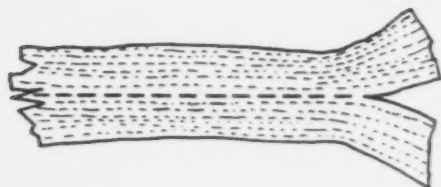
1. *The Head.* Tear off a small piece from the fourth husk and roll it into a ball to form the head. Fold one-half of the first piece of husk over the ball and tie it off with a thin strip of the fourth husk at the neck.



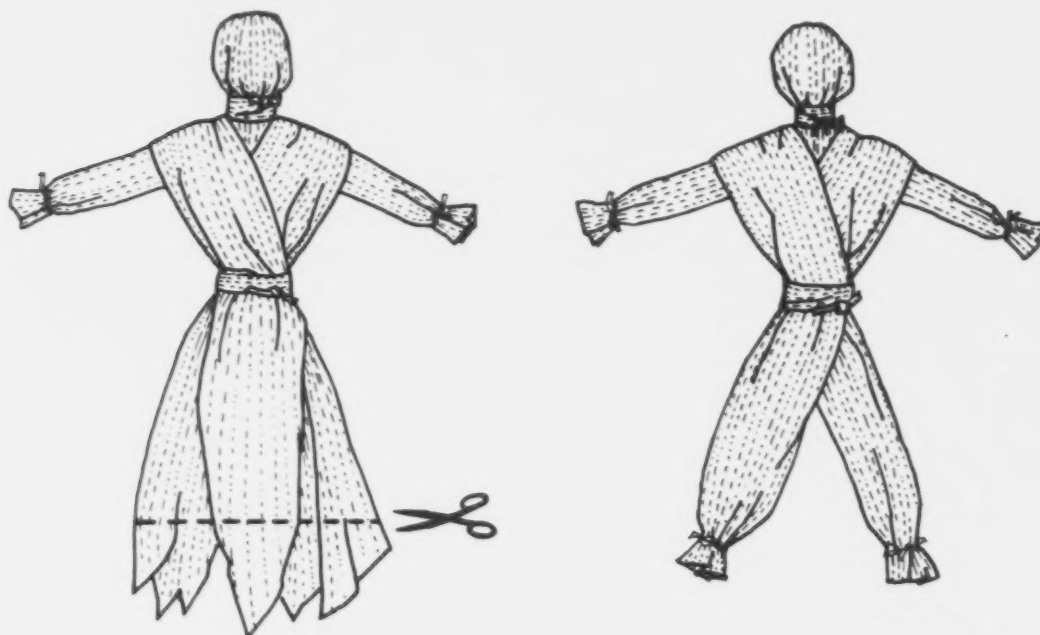
2. *The Arms.* Take the second piece of husk and roll it lengthwise. Place the rolled piece below the neck and between the two pieces of husk extending from the head. Tie off wrists with twine and trim the edges.



3. *The Shoulders.* Split the third piece of husk in half and fold each half - in half. Drape the halves over the upper arms to form the shoulders.



4. *The Waist and Legs.* Take a strip of the fourth piece of husk and tie off the waist, then trim off the bottom. This makes a doll with a dress. If you want to make a doll with legs, simply divide the bottom in half to form the legs and tie off at the ankles using twine.



Clothing can be made from pieces of felt, tissue paper, or cloth glued to the body. The hair can be made of yarn.

Suggestions

For older students: The arms of the doll can be braided. Legs can be made by separating the body husk below the waist into two strips, then braiding.

For young students: Pieces of husk as well as other natural materials (such as twigs, bark, and sand) can be glued to paper or cardboard to make doll collages.

#4 THANKSGIVING

For further information about the 17th century, consult the History chapter.

Background

In the early 17th century, fur traders and adventurers explored the Northeast coastline, but up until this time no successful permanent settlements had been established in New England or the Middle Atlantic area. In 1614 the Englishman, Captain Thomas Hunt, ventured to Cape Cod where he traded furs and captured Indian slaves which he took to Spain. A Wampanoag known as Tisquantum was among these native captives.

As more and more Europeans arrived in the area, unfamiliar diseases were introduced into native communities; as a result, many populations were severely reduced or annihilated. Tisquantum managed to escape slavery, but when he returned from Europe to his home village of Pawtuxet, near Massachusetts Bay, he found that the entire community had died in an epidemic, probably smallpox. He then joined another Wampanoag tribe led by the chief Massasoit.

At about the same time, in 1620, a group of about 100 refugees from England arrived near Pawtuxet in search of a new life. Seeking to establish a permanent settlement where they could live without religious persecution, the Pilgrims stayed the winter in the abandoned Pawtuxet village. Over half of them died in the cold for lack of food and adequate shelter. The following spring Tisquantum came upon them. The Europeans called him "Squanto" and with his assistance they cultivated seeds brought from Europe and corn given to them by Massasoit. Their imported seeds did not fair well, except a small crop of barley, but their corn crop was bountiful. The Pilgrims celebrated the success of their first harvest with a gathering which resembled a secular medieval festival known as the "Harvest Home." They invited 90 Wampanoag men, including Massasoit, to share their celebration. The festival consisted of continuous feasting, drinking (ale concocted from the barley), and parading with arms. The foods eaten at the celebration included wild duck, goose, turkey, fruit pies (made with corn-meal crusts), pumpkin pudding, and venison. Edward Winslow, a Pilgrim, referred to this celebration in a letter he wrote on December 11, 1621:

Our harvest being gotten in, our Governor sent four men on fowling, that so we might after a more special manner rejoice together, after we had gathered the fruit of our labours. They four in one day killed as much fowl as, with a little help beside, served the Company almost a week. At which time, amongst other recreations, we exercised our arms, many of the Indians coming amongst us, and amongst the rest their greatest king, Massasoit with some 90 men, whom for these three days we entertained and feasted. And they went out and killed five deer which they brought to the plantation and bestowed on our Governor and upon the Captain and others.



Materials

- Cooking utensils: hot plate, blender, two-quart sauce pan, large cooking pot, can opener, measuring cup, stirring spoon, large mixing bowl
- Eating utensils: paper plates, plastic spoons and forks, paper or styrofoam cups, napkins or paper towels
- Foods, see recipes

Discuss the background information with students and share the contemporary photographs of the Plimoth Plantation with them (fig. 29, 30). These four recipes, which include foods indigenous to the Northeast, are easily prepared in the classroom and each provides enough food for a group of 30 students. Cranberry juice can also be served.

PUMPKIN SOUP

- 3-12 oz. cans of mashed pumpkin
- 3 cups of turkey broth or 2-12 oz. cans of chicken broth
- 2 turkey or several chicken breasts (cut up)
- 2 cups of water
- ½ tsp. cinnamon
- 1 tbs. lemon juice

Pour all the ingredients into a large cooking pot. Stir the ingredients on top of a hot plate. Cook for one hour or until the meat is firm. Stir while cooking. Add salt and pepper to taste. Serve in styrofoam cups.

SUNFLOWER CAKES

- 3 cups shelled sunflower seeds, fresh or dried
- 3 cups water
- 6 tbs. fine cornmeal
- 2 tsp. maple syrup
- ½ cup oil

Simmer seeds and water in a covered saucepan for one hour. Drain and grind in a blender. Mix the cornmeal and the syrup into the ground seeds, 1 tablespoon at a time, to make a stiff dough. Shape into firm flat cakes 1½ inches in diameter. Brown the cakes in hot oil. Drain and serve hot on paper plates.

SUCCOTASH

- 2-12 oz. cans of sweet corn
- 2-12 oz. cans of lima beans
- 2 green peppers (diced)
- 1 onion (diced)
- 2 tbs. cooking oil
- 1½ cups of turkey broth or 1-12 oz. can of chicken broth

Using a sauce pan, sauté peppers and onions in oil until tender. Pour drained peppers and onions into large cooking pot, then add the rest of the ingredients. Cook until well-heated. Serve in styrofoam cups.

WILD RICE AND CRANBERRY STUFFING

- ¾ cup scallions, chopped
- 3 tbs. sunflower seed oil
- 1 cup wild rice, uncooked
- 2 cups white or brown rice
- 1-12 oz. can of whole cranberry sauce
- 1 tsp. salt

Sauté scallions in 2 tbs. of oil for three minutes and set aside. Bring water to a boil in a large pot and add remaining 1 tbs. of sunflower seed oil. Add the rice to boiling water and reduce the heat. Stir well and cover. Cook 30 minutes. Uncover and stir in the cranberry sauce and the remaining ingredients. Simmer, uncovered, 10 minutes or until all the liquid is absorbed. Serve hot on paper plates.



Fig. 29. Colonial village at the Plimoth Plantation, Plymouth, Massachusetts, 1984. Courtesy of the Plimoth Plantation.



Fig. 30. Algonquian women demonstrating reed mat-making at the Plimoth Plantation, Plymouth, Massachusetts, 1983. Hand-constructed dome-shaped house in the background. Courtesy of the Plimoth Plantation.

RATIONALE

In most climates people require shelter to guard them from the elements, yet homes provide more than simply physical protection. They are places of nurturing where individuals gain a sense of comfort and security. For native peoples this sense of comfort and security was accentuated by strong extended family ties and by the individual's understanding of his place within society. This lesson will provide students with a glimpse into the traditional home life of Northeast Indians.

OBJECTIVES

1. Children will be introduced to the types of homes in which native people used to live.
2. They will gain an understanding of what it was like to grow up in a Northeast village by being introduced to marriage customs, parent-child relationships, children's responsibilities, and native forms of recreation.

BACKGROUND

HOUSING

Throughout the Northeast region, homes varied in style and were constructed with the resources at hand. When Europeans arrived there were two basic types, multi- and single-family dwellings. The multi-family dwelling among Iroquoians was the **longhouse** (fig. 31). Its inhabitants were related to one another through a female head of the household. For example, a longhouse might have living in it not only a woman, her husband, and her unmarried children, but also her married daughters and their families.

Longhouses varied in length depending upon a number of factors, most importantly the number of families living in it. Iroquois longhouses averaged 80-100 feet in length and 200 foot long houses were not uncommon. Typically, residents numbered between 30-60. Longhouses were constructed by setting two parallel rows of **saplings** firmly in the ground and tying the tops of the poles together to form an arched roof. Poles were lashed together with more saplings and the entire frame was covered with large sections of **bark**. The type of bark used varied. **Smoke holes** were fashioned in the roof to allow ventilation and they were closed in bad weather by placing bark, mats, or skins across them. Entrances were located at both ends and covered with animal skins.

Inside, there were two platforms, running the length of each side wall. One was about a foot off the ground and the other was about five feet. Down the center was a row of fires, each shared by two families. People sat, slept, and stored food and possessions on the platforms.

The other main type of house in the Northeast was the dome-shaped house which usually had a circular base of about fifteen feet in diameter (fig. 30). The word **wigwam** for this type of house is derived from a Chippewa word for dwelling. Construction methods were similar to that of the longhouse. Saplings were lashed together at their tops and sheets of bark or **rush** mats covered the frame. Furnishings included skin- or mat- covered platforms and a hearth in the center. In northern areas, some Algonquian groups covered their dome-shaped lodges with hides. Some groups also built houses of other shapes.



The tribes that used the dome-shaped house included, among others, the Micmac, Eastern Abenaki, and Chippewa. Other groups (including the Delaware and Iroquoians) built the larger longhouse. Some groups (such as the Kickapoo) used both types; for example, they lived in the larger houses in the summer and the smaller houses in the winter (fig. 32). As a protective measure against attackers, often palisades of logs and trees framed communities. Palisades among tribes such as the Iroquois, Huron, and Eastern Algonquians were important parts of villages.

FAMILY LIFE

Some Northeast tribes traced a special group affiliation through just the mothers (matrilineal) or just the fathers (patrilineal). These special groups are called **clans**. The Iroquois and Delaware, for example, were matrilineal, while the Fox were patrilineal. Each clan had associated with it an animal who was sometimes called the clan *totem* (from the Chippewa word for it). Many of the same animals were used to name clans in different tribes. For example, the Seneca had eight clans: Bear, Beaver, Deer, Wolf, Snipe, Hawk, Heron, and Turtle. The Delaware had three: Wolf, Turtle, and Turkey. Each individual belonged to a clan which was the mother's clan for the matrilineal tribes and the father's clan for patrilineal tribes. Members of the same clan were considered relatives and prohibited from marrying each other. Clan affiliation was for life and did not change with marriage.

A couple's parents might arrange their marriage. Mothers were especially influential in the selection process. Some suitors initiated courtships and later sent a gift to the girl or her family through an intermediary. Even in arranged marriages, gift-giving was often the first step towards formalizing a marriage. The prospective husband was expected to bring gifts to the family of the bride. Among the Fox and the Kickapoo gifts were exchanged between both families.

Once married, in addition to other duties, women were responsible for maintaining their homes and raising youngsters. With the Delaware, Shawnee, and Fox, the birth of a child usually occurred in a special hut built for this purpose. Iroquois and some Algonquian (Fox, for example) babies were given a name from the unused personal names that belonged to their clan.

Infants were bound to a **cradleboard** which could be hung, stood on end, laid down on its back, or carried around (fig. 33). Cradleboards were usually constructed from planks of wood and the wooden bow attached across the top protected the infant's head if the cradleboard fell. Strips of animal hide and leather laces, used to secure the infant, were often decorated with elaborate quillwork and shells. Many carriers were beautifully carved in ornate designs. Pouches, attached to the carriers, often contained charms and herbs used as "medicine" to protect the infant.

As children grew older, girls learned domestic tasks, while boys learned to hunt. Children were rarely struck for misbehavior; verbal disapproval was usually enough. When more severe punishments were

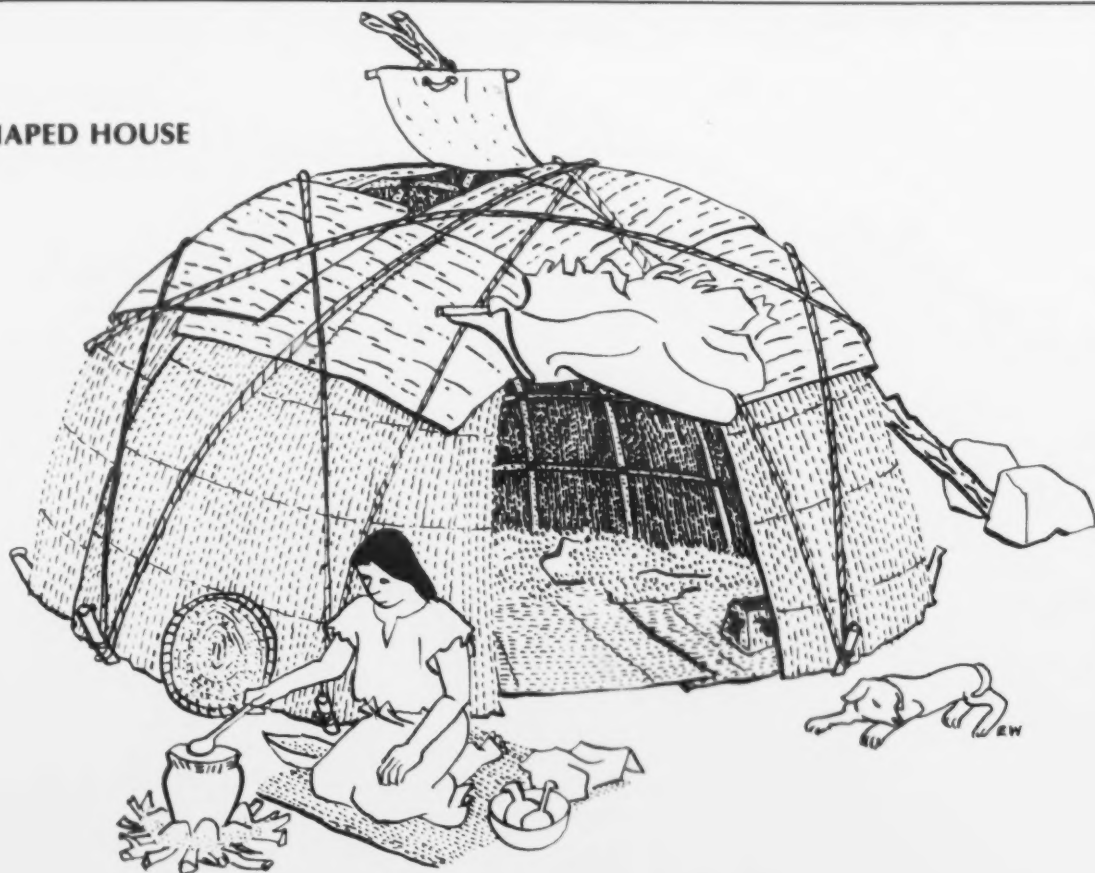


CRADLEBOARD

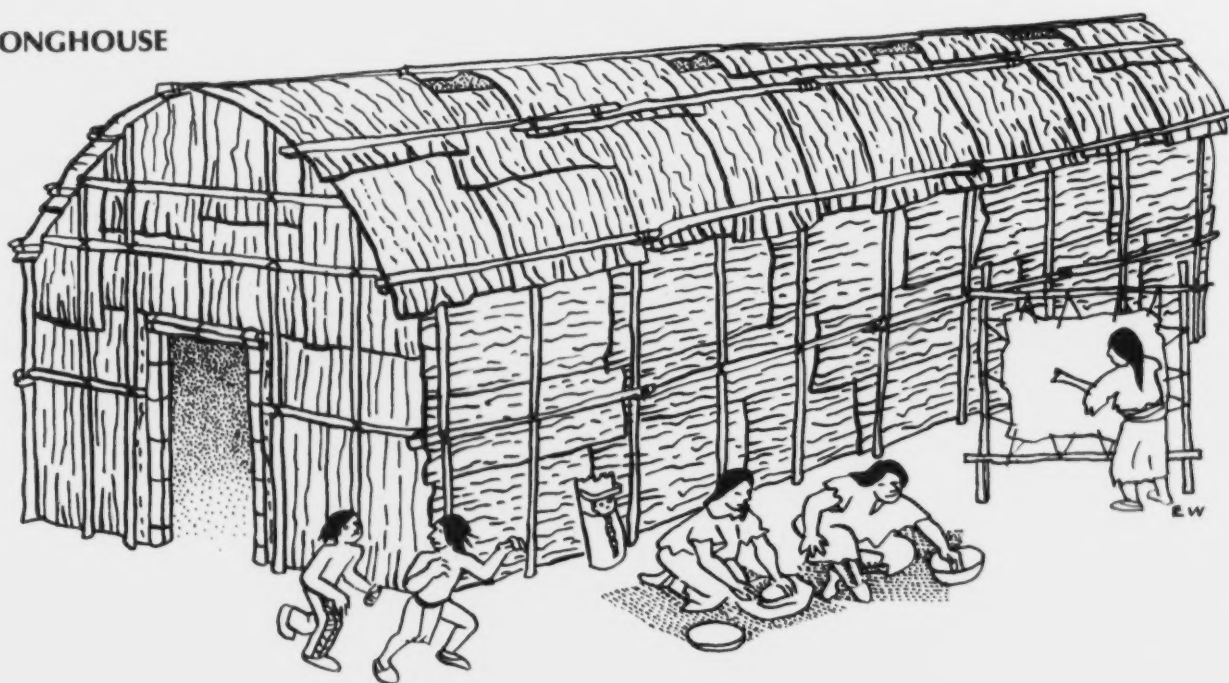


Fig. 31. Mohawk longhouse at Ska-Nah-Doht. Photo courtesy of Dr. Dean Snow.

DOME-SHAPED HOUSE



LONGHOUSE



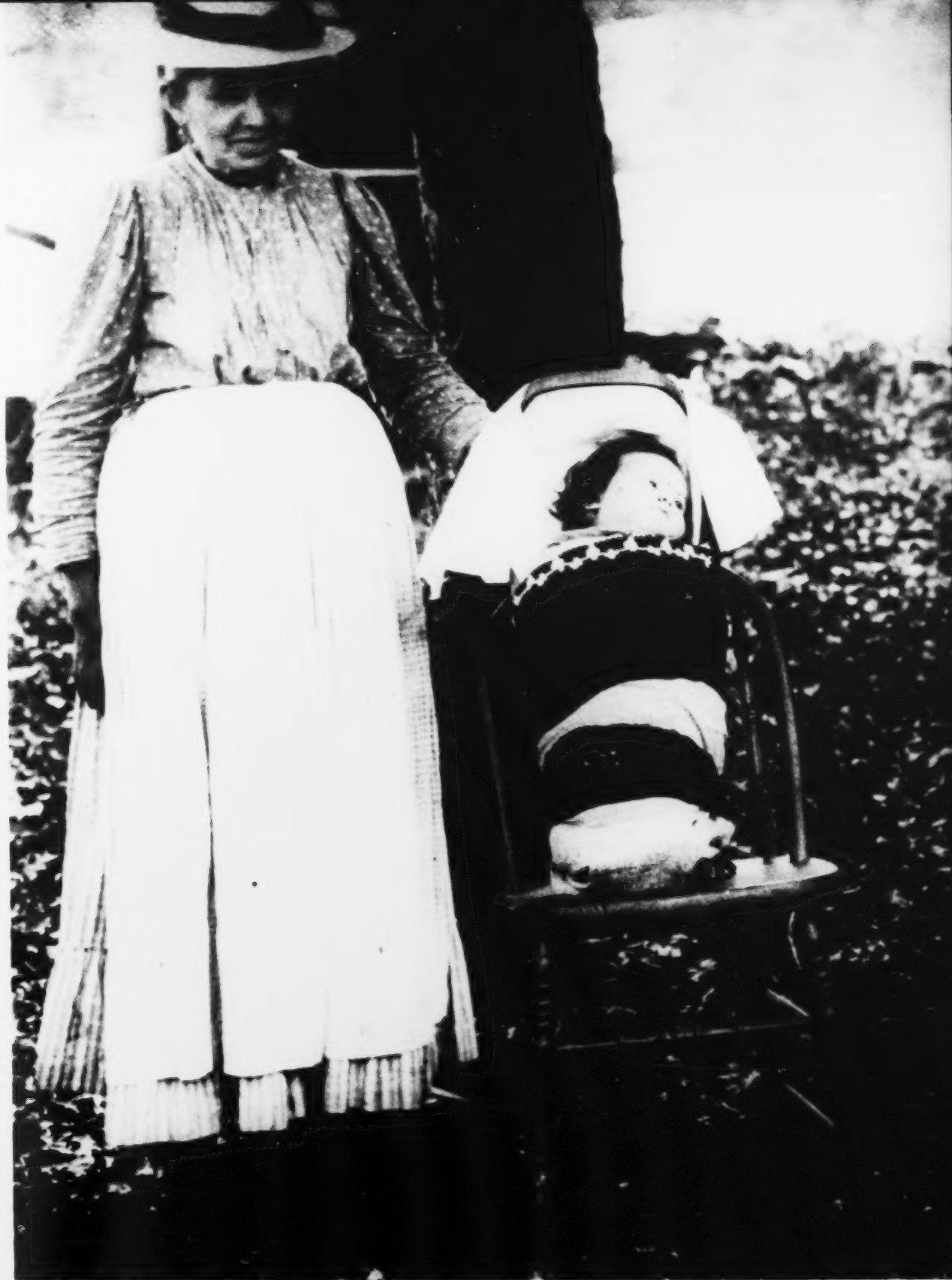


Fig. 33. Baby in cradleboard on the Onondaga (Iroquois) Reservation, New York, about 1894-1910. Photographer unidentified.



Fig. 34. Iroquois women playing dice, about 1894-1910. Photographer unidentified.



Fig. 35. Joshua Cubello and Tony Printup (both Iroquois) take a break from playing lacrosse in 1985. The lacrosse sticks shown are made by the Iroquois. Photo by Missy Jacobs, courtesy of the Native American Center for the Living Arts.

resorted to, these might include throwing water in the child's face (Iroquois) and requiring the child to skip meals (Fox).

At the time of puberty (although earlier for the Shawnee) a boy usually underwent a "vision quest". During the quest, he would seek a guardian spirit through a vision brought on by fasting in solitude. Upon returning, a boy was believed to have the spiritual potential to be an adult member of society. Among some tribes, such as the Chippewa and the Shawnee, a girl was also able to fast in the hope of experiencing a vision, but this usually took place within a house.

RECREATION

Games and other recreational activities were an important part of daily life. Ball games, especially popular, included lacrosse and shinny (similar to field hockey). The technology of making lacrosse sticks has survived and developed into a cottage industry for the Iroquois (fig. 35). The sport has gained popularity internationally and the Iroquois lacrosse teams today compete throughout North America and in Europe.

Other forms of traditional competition included running races, distance kicking, snowsnake, and wrestling. Snowsnake competitions, especially popular with Iroquois, were held in winter. The competitors threw a snowsnake, a long, thin specially-carved pole, making it slide down a long, narrow ice track sculpted through the snow. Games of chance using **dice** (often the dice were made of fruit pits, fig. 34) were common. Other games included ring and pin, and hoop and dart. With the ring and pin, a player attempted to spear the ring with the rod or pin. Hoop and pole was a game in which the player shot an arrow through a webbed hoop with his score determined by the piercing of particular holes. In addition to games and contests, recreational activities included cornhusking bees (gatherings at which game-playing and dancing took place while corn was being husked), social dances, playing musical instruments (drums, flutes, and rattles), and visiting friends.

ACTIVITIES

#1 DIORAMA OF A WOODLANDS VILLAGE

Vocabulary

- 22) **sapling** — a young tree
- 23) **bark** — the outside covering of a tree
- 24) **rush** — long-stemmed plant that grows in water
- 25) **longhouse** — a Northeast home that many families lived in
- 26) **dice** — fruit pits in game of chance
- 27) **smoke holes** — holes in the roofs of longhouses and dome-shaped houses for ventilation
- 28) **clan** — animal-named group of people who are related through their mothers or fathers
- 29) **cradleboard** — a Native American baby carrier

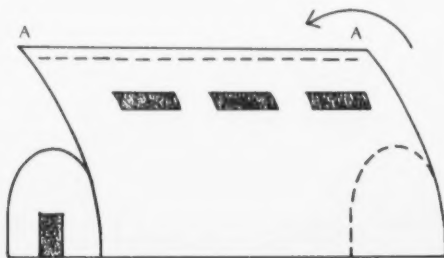


Materials

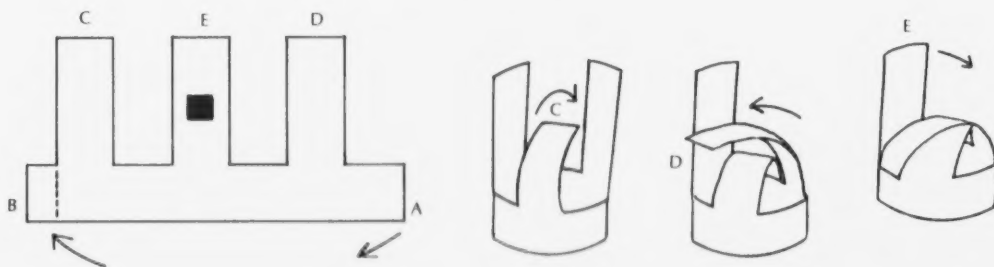
- Copies of the longhouse and dome-shaped house models (fig. 36, 37, 38), one for each student
- Pieces of cardboard, one for each student
- Sheets of green and brown colored construction paper (1-2 sheets of each color per child)
- Scissors, tempera paint, brushes, water, scotch tape, glue, aluminum foil
- Natural materials: bag of sand, small rocks, pebbles, twigs, bark chips

Discuss vocabulary words and background information with students. Photocopy and distribute copies of longhouse, dome-shaped houses, and trees and canoes plans to students (fig. 36, 37, 38). Have students color in house plans with brown crayons (actual bark underneath will add texture), adding shades of black, orange, yellow, and white to resemble bark. Or use the enclosed patterns as templates and have students cut the houses out of thin cardboard.

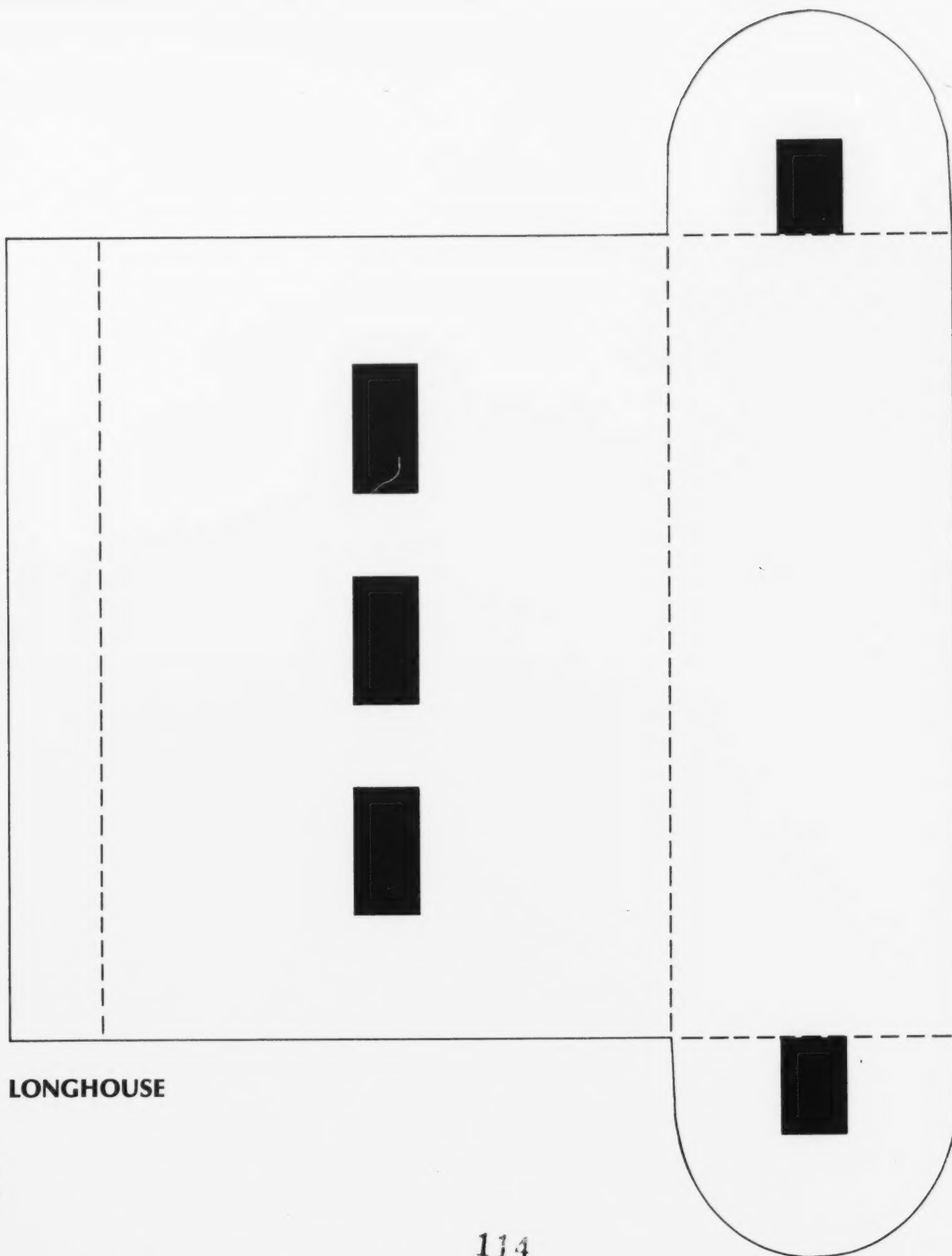
- 1) *The Longhouse*. Fold along dotted lines. Tape flap A to the underside of the model.

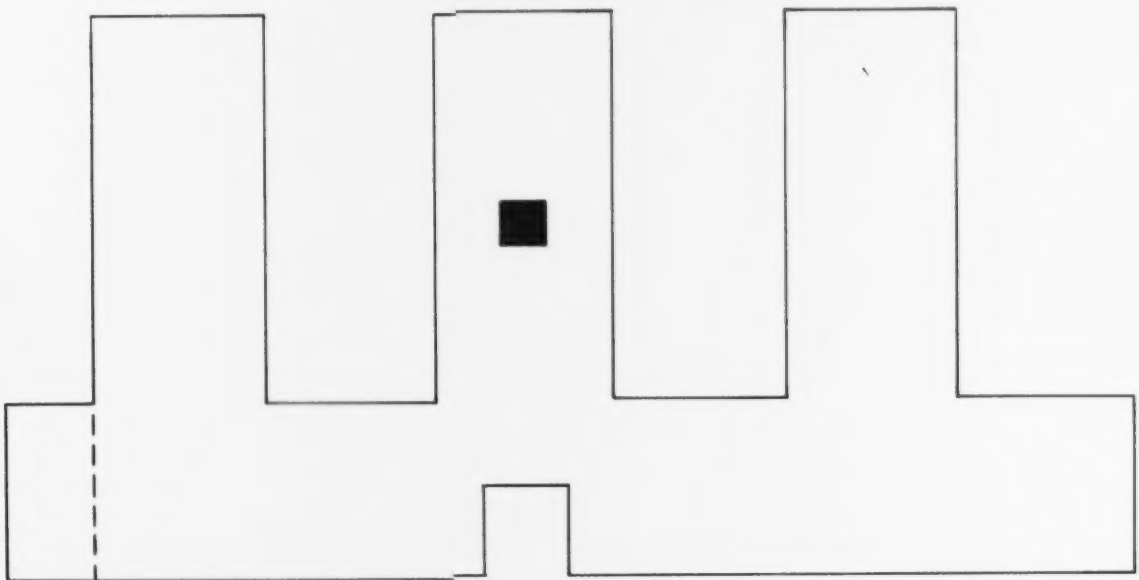
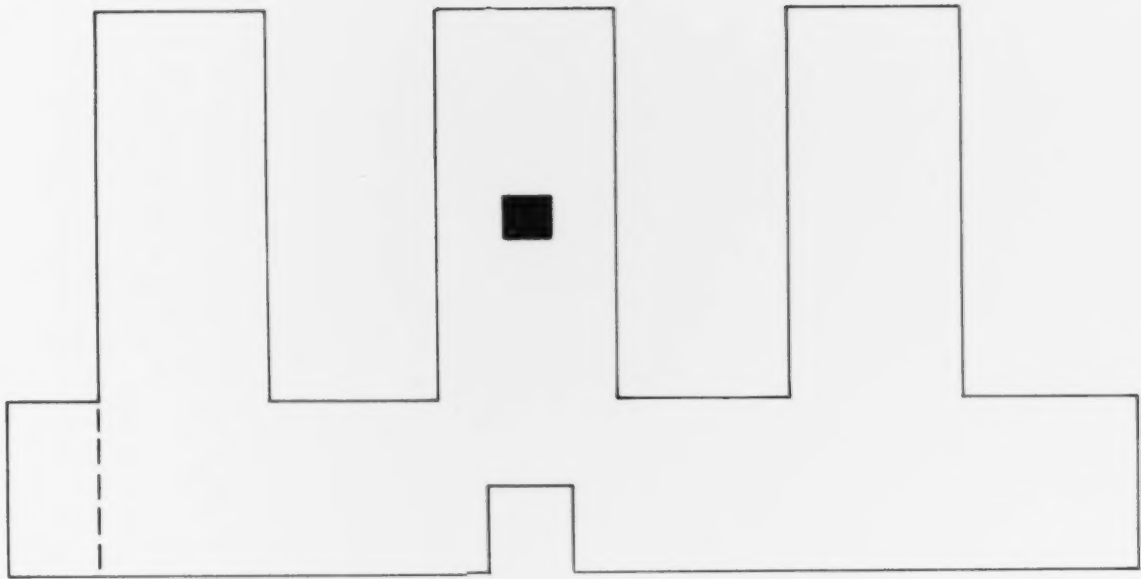


- 2) *The Dome-Shaped Houses*. Tape flap A to flap B, overlapping A on B to the point where the dotted line begins. Bend flap C across the top and tape it to the opposite side. Do the same for flaps D and E, making sure that flap E, which contains the smokehole, is put in place last.



After the models have been constructed, give dioramas a natural appearance with sand. Students should design the landscape first, drawing areas on the cardboard areas for streams, the ocean, or forests. Paint the cardboard base with diluted white glue in the areas designated for land. Spread sand over the base, let it dry a few minutes, and tap the extra sand off. Tape or glue the shelter models to the base. Stream and ocean areas can be depicted with blue





DOME-SHAPED HOUSES

Fig. 37.

TREES AND CANOES

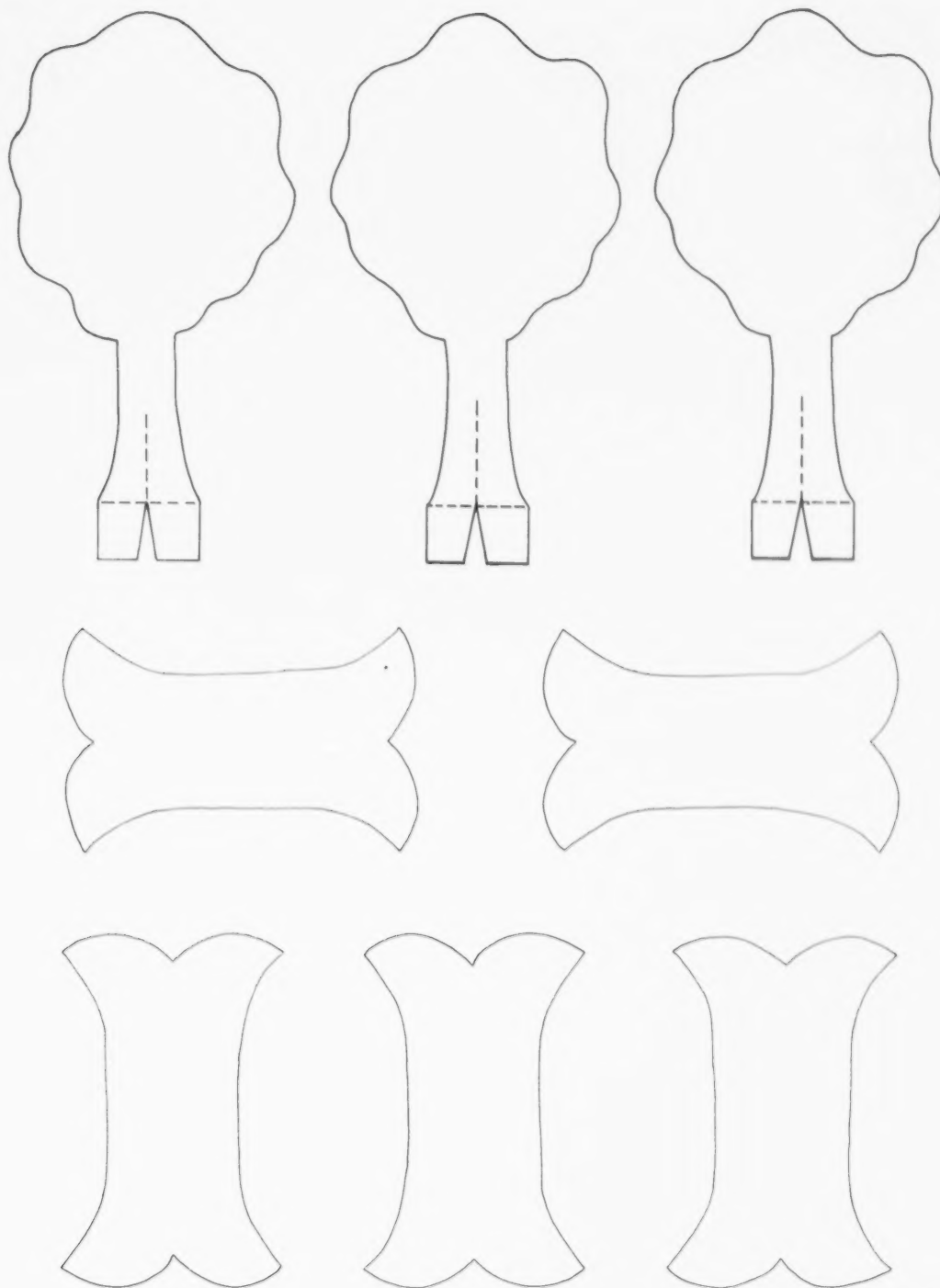


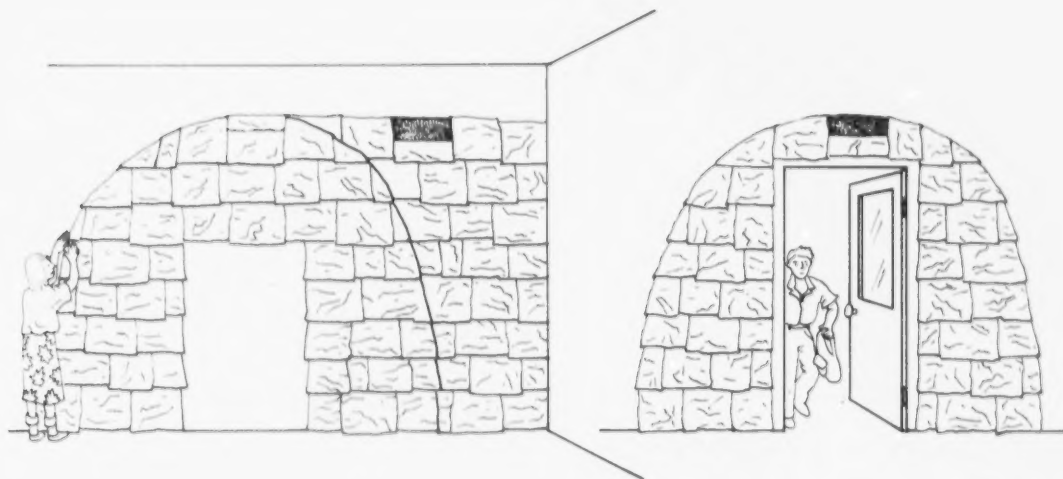
Fig. 38.

tempera paint on tin foil. Colored papers can be used to create trees and finely chopped green confetti from green construction paper can be sprinkled on land areas to add a touch of spring foliage. Small rocks, pebbles, and twigs add finishing touches.



#2 MAKE A LIFE-SIZED DWELLING

This activity is a continuation of a larger class project, see Activity #8 in the Cultural Diversity and Environment lesson.



Materials

- Large-sized brown paper grocery bags (one bag per student) or sheets of brown construction paper
- Crayons, scissors, wide masking tape

Construct a giant two-dimensional domed-shaped house or longhouse in an area of the classroom. Sheets of bark are constructed out of brown paper grocery bags. Have each student cut the bottom out of the bag. Next cut the bag into two rectangles. Students should color the "bag bark" heavily with brown crayons, adding shades of white, black, red, orange and yellow for the effect of a bark-like color (white will give more of a three-dimensional effect). Next, crumple the bags up tightly several times, smoothing them in between. The paper will then be uneven, taking on the appearance of bark.

Clear a wall area in the classroom for the dwelling. The doorway of the room can serve as the doorway to their longhouse or dome-shaped house. If time permits, lay the pattern out first on a cleared area of the floor to plan the house dimensions. To give the effect of layered bark, start at the *bottom* of the wall, taping pieces of bark in place and have pieces overlap. Elicit student help with the "construction."

#3 CROSSWORD PUZZLE

Photocopy the enclosed puzzle for students (fig. 39). Answers to the puzzle are primarily taken from this lesson's vocabulary list. Review the list before beginning the activity and introduce this project to students by explaining the vertical and horizontal directions of the puzzle. Each box represents a single letter in a word and where two rows of boxes intersect there is a common letter.

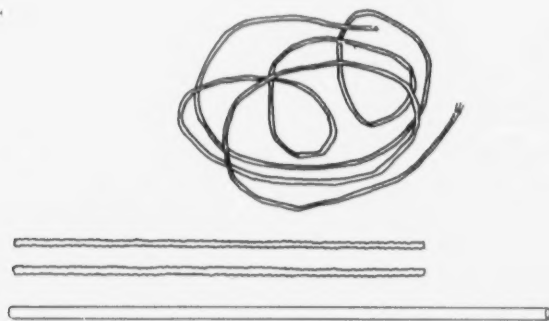
#4 RING AND PIN GAME

Background

Ring and pin was a popular game throughout North America (fig. 40). The "ring" or target could be made from a variety of objects, such as, hollow bones (Delaware), oblong pieces of perforated moose hide attached to a bundle of cedar boughs (Passamaquoddy), moosehair or leaves wrapped and tied into a cone shape (Penobscot), strings of perforated wooden cones (Sauk and Fox), and balls of cornhusk (Huron). Targets often had many perforations, each designating a different score. Ring and pin was considered a miniature version of the hoop and pole game mentioned earlier in this lesson. Adults played the game, often as a form of gambling. Children played it also; the usual number of players was two. Since a boy and girl often played ring and pin, it was sometimes called the "lovers' game."

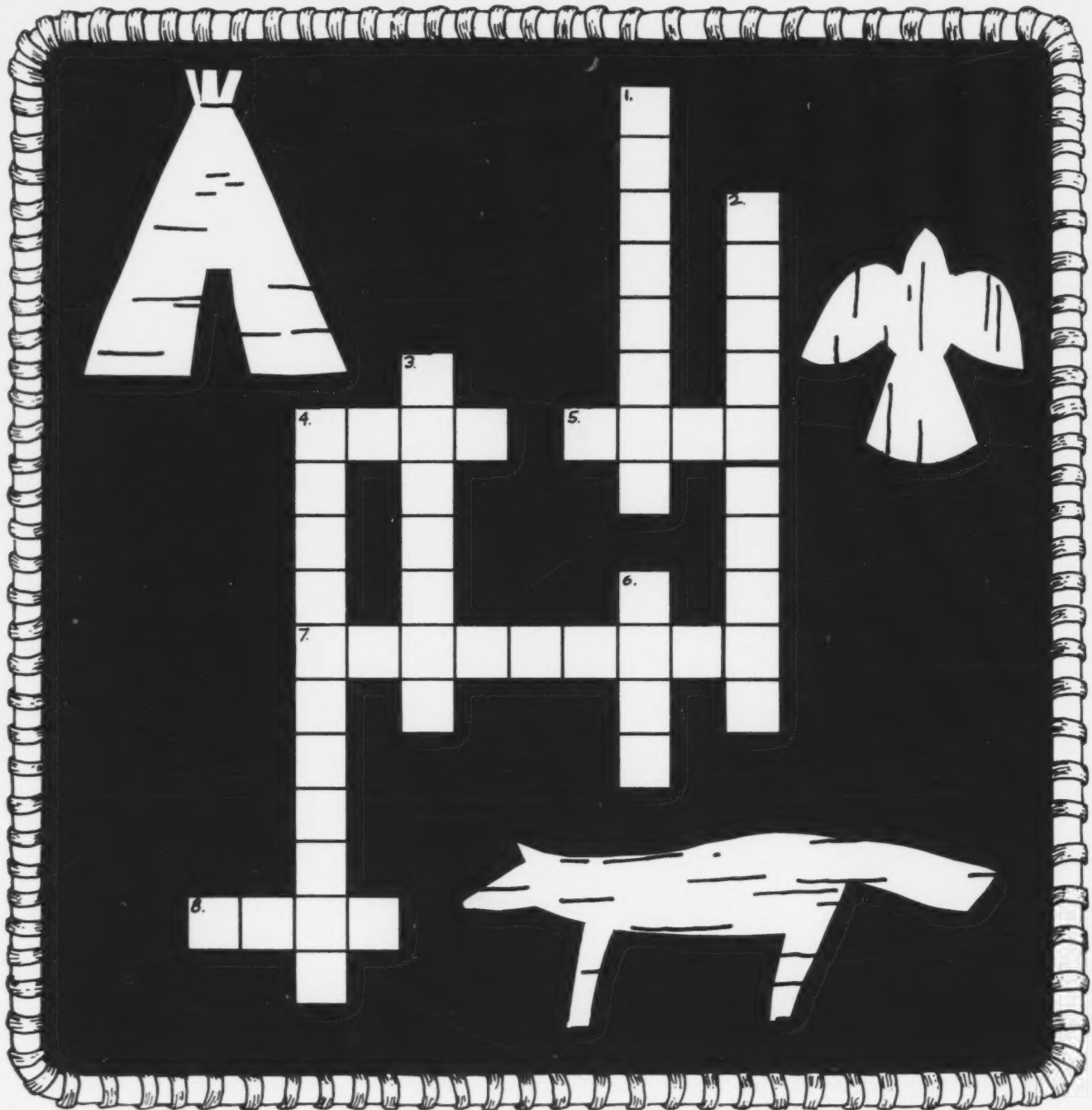
Materials

- Plastic drinking straws, one for each student
- String, pipe cleaners—two for each student, colored magic markers
- Packages of multi-colored feathers, large plastic "Pony" beads, small bells (see Native American Supplies)



- 1) If feathers, beads, and bells are to be used, put a drop of glue on the end of a feather. Tie a double knot in one end of the string with the feather tied to it. Slide two or three beads onto the string and a bell so that they all rest on the knot. Slip the string through the straw.

CROSSWORD PUZZLE



ACROSS

4. animal-named group of people who are related through their mothers or fathers
5. fruit pits used in games of chance
7. a Northeast home that many families lived in
8. the outside covering of a tree

DOWN

1. Six Nations
2. holes in the roofs of longhouses and dome-shaped houses for ventilation
3. a young tree
4. a Native American baby carrier
6. long-stemmed plant that grows in the water

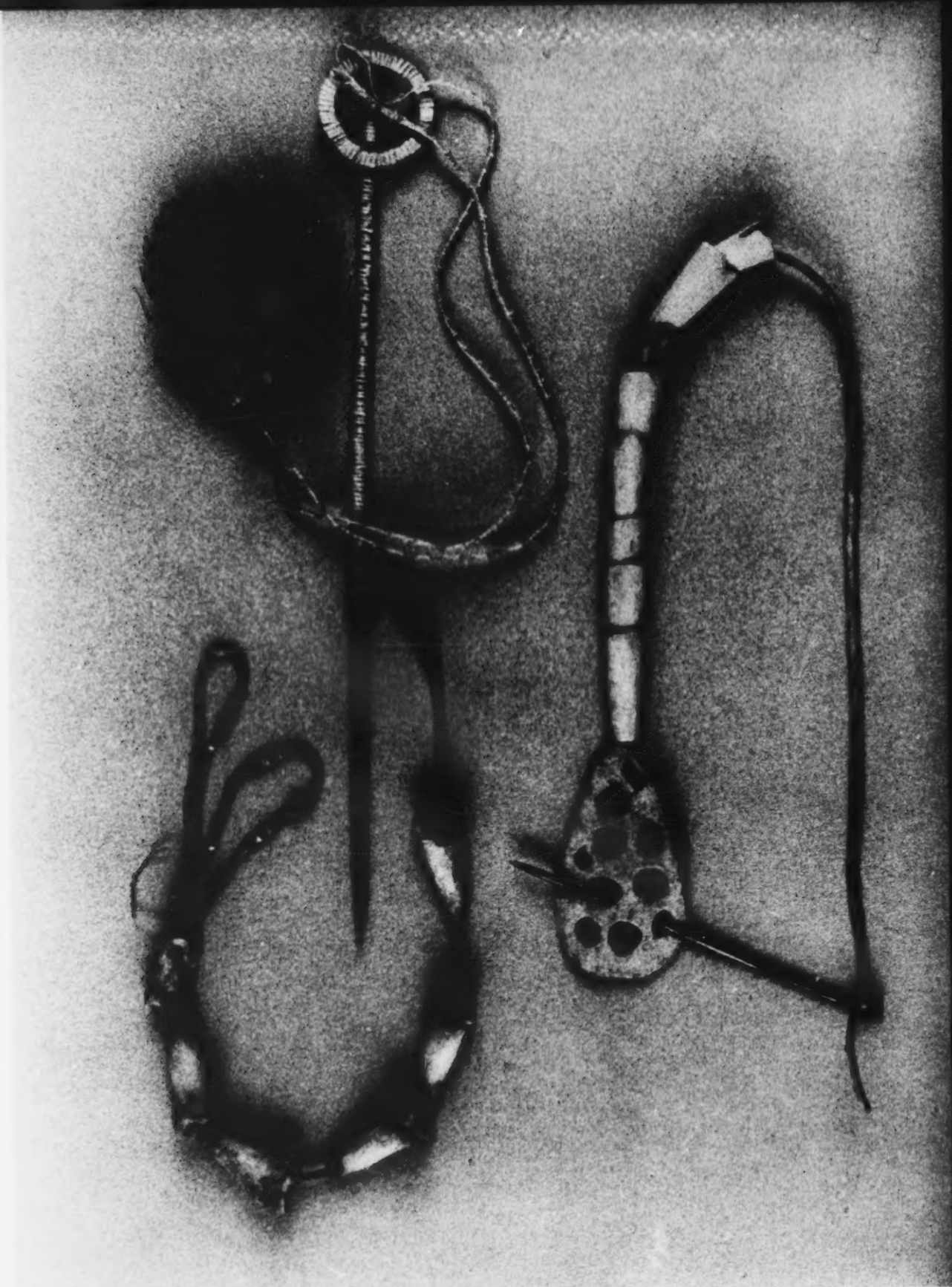
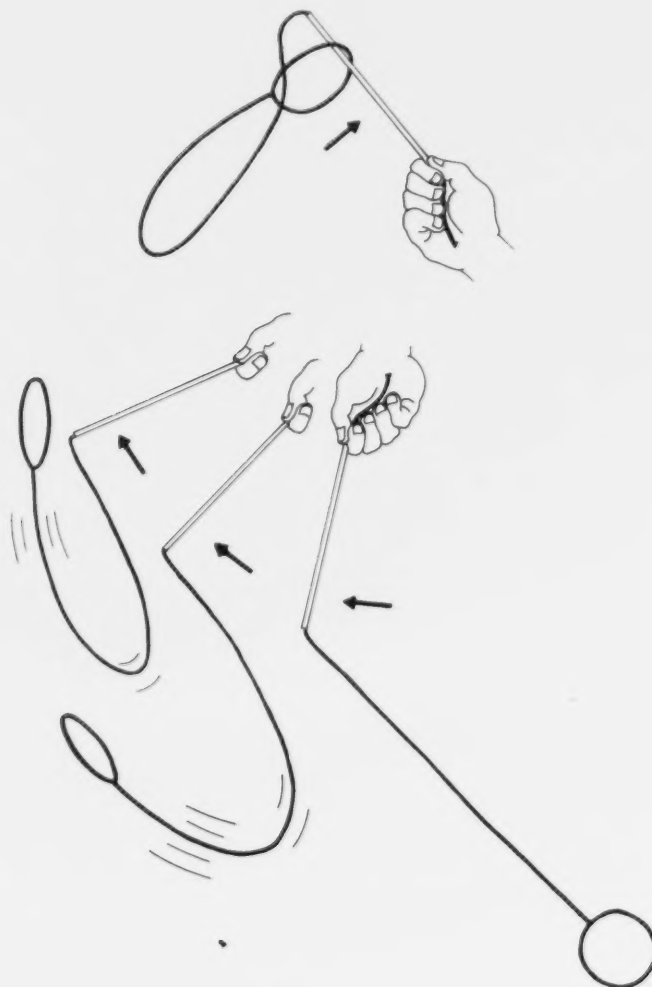


Fig. 40. Ring and pin games. MAI #10/2084 and #22/4433. Photo by Julia V. Smith.

- 2) Twist two pipe cleaners together, then shape them into a circle. The smaller the circle or "ring," the more difficult the game will be to play. Decorate the pipe cleaner ring with colored lines made with magic markers.
- 3) Tie the pipe cleaner ring to the end of the long length of string.



Establish a time limit and have contests between students to see who can spear the ring the most times.



Oral Traditions

8

RATIONALE

By learning about Iroquois and Algonquian oral traditions students will develop an understanding of the importance of these stories in relating family expectations and tribal values to Native American children.

OBJECTIVES

1. Children will learn about the importance of storytelling to Iroquois and Algonquian children.
2. They will realize that the lessons learned in the stories are an integral part of learning about Native American culture for Indian children.

BACKGROUND

Knowledge of past events and **traditions** were handed down from one generation to the next by word of mouth. These traditions explained beliefs about creation, tribal histories, and social values. **Oral traditions** varied from tribe to tribe and region to region but there tended to be many similarities between the traditions of neighboring groups. Narrators could adjust and recombine episodes and other features for specific occasions or purposes. For instance, a familiar narrative or story in its long form could take an entire night to tell but on another occasion it might be shortened to a few minutes of dialogue. The oral literature was known to everyone in the group and long evenings might be spent with each person telling a story in turn.

Children often learned about the expected norms of behavior from examples of how not to behave, as in Aesop's fables. The stories were not only told and listened to for pleasure, but they contained **morals**, which served a serious purpose. They were an important part of every child's upbringing. Children looked forward to the long winter evenings by the fire, listening to stories. Children were expected to be good listeners and having a good memory for stories was greatly admired. Today storytelling continues to be an important part of life for many Native American children.

Many Indian people and others have written down Indian stories, both in English and Indian languages. Scholars who have studied these stories in their original languages have discovered their highly complex organization and literary features. These artistic features reinforce the impact of the content.

ACTIVITIES

Materials

- Pencils, colored pencils or crayons
- Writing paper and colored construction paper

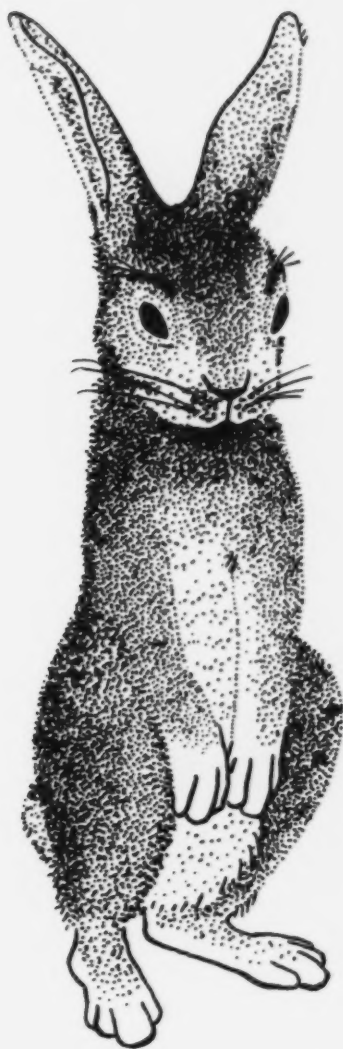


#1 LISTENING TO A STORY

Begin this lesson by reading the following Iroquois story to the children. It is an adaptation of the story in *American Indian Myths and Legends*, edited by Richard Erdoes and Alfonso Ortiz (see Reading list). It can be read aloud in approximately five minutes. Stress that children should listen carefully—as many Native American children are expected to do.

Why The Owl Has Big Eyes (Iroquois)

Rawennio, the Creator, was busy creating various animals. He was working on Rabbit and the Rabbit was saying: "I want nice long legs and long ears like a deer, and sharp fangs and claws like a panther."



"I do them up the way they want to be; I give them what they ask for," said Rawennio. He was working on Rabbit's hind legs, making them long, the way Rabbit had ordered.

Owl, still un-formed, was sitting on a tree nearby and waiting his turn. He was saying, "Whoo, whoo, I want a nice long neck like Swan's and beautiful red feathers like Cardinal's, and a nice long beak like Egret's, and a nice crown of plumes like Heron's. I want you to make me into the most beautiful, the fastest, the most wonderful of all the birds."

Rawennio said: "Be quiet. Turn around and look in another direction. Even better, close your eyes. Don't you know that no one is allowed to watch me work?" Rawennio was just then making Rabbit's ears very long, the way Rabbit wanted them.

Owl refused to do what Rawennio said, "Whoo, whoo," he replied, "nobody can forbid me to watch. Nobody can order me to close my eyes. I like watching you, and watch I will."

Then Rawennio became angry. He grabbed Owl, pulling him down from his branch, stuffing his head deep into his body, shaking him until his eyes grew big with fright, pulling at his ears until they were sticking up at both sides of his head.

"There," said Rawennio, "that'll teach you. Now you won't be able to crane your neck to watch things you shouldn't watch. Now you have big ears to listen when someone tells you what not to do. Now you have big eyes—but not so big that you can watch me, because you'll be awake only at night, and I work by day. And

your feathers won't be red like cardinal's, but gray like this"—and Rawennio rubbed Owl all over with mud—"as punishment for your disobedience." So Owl flew off, pouting: "Whoo, whoo, whoo."



Then Rawennio turned back to finish Rabbit, but Rabbit had been so terrified by Rawennio's anger, even though it was not directed at him, that he ran off half done. As a consequence, only Rabbit's hind legs are long, and he has to hop about instead of walking and running. Also, because he felt fright then, Rabbit has remained afraid of most everything, and he never received the claws and fangs he asked for in order to defend himself. Had he not run away then, Rabbit would have been an altogether different animal.

As for Owl, he remained as Rawennio had shaped him in anger—with big eyes, a short neck, and ears sticking up on the sides of his head. On top of everything, he has to sleep during the day and come out only at night.

FIND THE EFFECT

Have students come up with answers to a cause-effect exercise on the blackboard. Use the following examples as a starting point.

Cause	Effect
?	Owl stopped looking at Rawennio
?	Rawennio expressed his anger
?	Rabbit became frightened and
?	ran away

Questions for Students

1. How did Rabbit want to look? Owl?
2. What caused Rawennio to become angry?
3. Suppose you were telling the story, how might it be different?

4. Imagine you are an animal, waiting for Rawennio to "create" you. Explain what you would want to look like, be made of, and why.
5. What did you learn about the Iroquois from the story?

#2 WRITING A STORY

Vocabulary

- 30) **a moral** — an idea that teaches right and wrong

First explain the above definition to students. Using the lessons learned from the Owl story as an example, ask children to tell you what the morals of the story were ("You must have patience," "You should listen and follow directions at important times," etc.).

Have students think of a moral they want others to learn and write a story. Many Native American stories are about nature; suggest that they write an animal story. Later, give students colored pencils or crayons and colored construction paper to illustrate their stories with a decorated cover. Collect the stories to read them and return them later to students so that they may keep them in their unit folders.

#3 STORYTELLING

Have a contest. Who would like to be a storyteller? Ask for volunteers to orally tell the stories they wrote the day before, **without having the story with them**. The Iroquoian and Algonquian people did not have a written language before European contact. People had to have very good memories—as the students need to have now. Encourage students to be enthusiastic and tell their stories so all will enjoy hearing them. Have students other than the storyteller "guess" the moral to each story after it is told aloud.

Suggestions

For young students: Have them draw a picture about a story that they would like to tell. Remind them that their story should have a special lesson (a moral) to learn. After the stories are drawn, choose some students to recite their stories, with pictures in hand, to the class. Again, have the class guess the moral to the story.

#4 STUDENT'S CULTURE AND TRADITIONS

Vocabulary

- 31) **traditions** — ways of life that are passed on to children usually by their relatives

Traditions can reflect religion, relate ways to live your life and treat others, or be about how things are done such as how a leader is chosen. Discuss Iroquoian and Algonquian traditions, referring to the background information.

Vocabulary

- 32) **oral traditions** — traditions passed by speaking instead of writing

Have students interview their parents at home and write a cultural history of their families which includes information about their family traditions. They should also talk to others not in

their family such as neighbors, and write a few sentences about another person's culture and traditions. Give each child a pre-made, photocopied or mimeographed chart with the questions below for a take-home assignment.

Family 1

Family 2

Family 3

What is the family name?

From what countries did they or their ancestors (relatives a long time ago) come from?

What special customs or traditions from other countries do you observe?

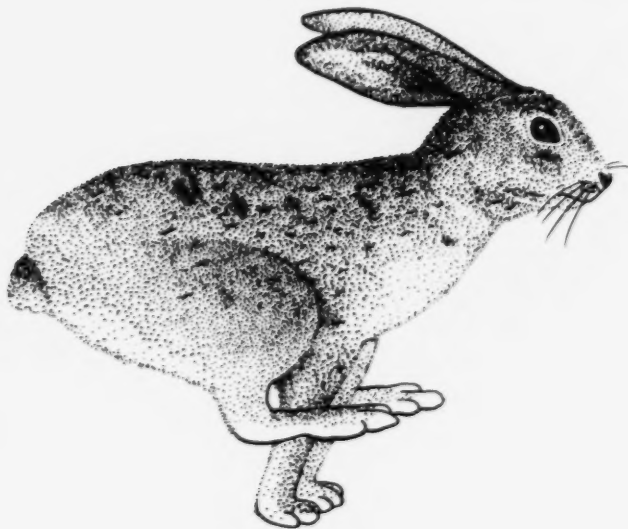
#5 AN ALGONQUIAN STORY

This story is also an adaptation of a story in the Erdoes and Ortiz publication. It can be read aloud in about ten minutes. At the end, discuss the moral.

Adventures of Great Rabbit (Passamaquoddy and Micmac)

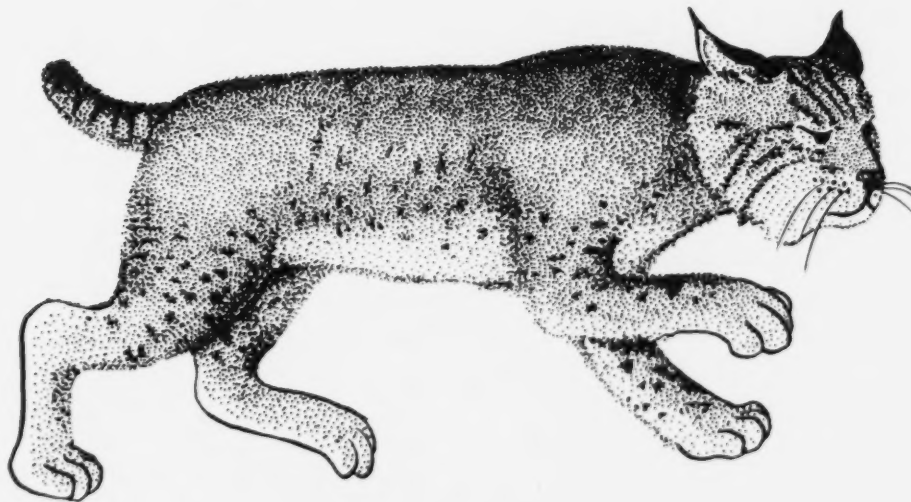
Wildcat is mean and ferocious. He has a short tail and big, long, sharp fangs, and his favorite food is rabbit. One day when Wildcat was hungry, he said to himself: "I'm going to catch and eat Mahtigwess, Great Rabbit, himself. He's plump and smart, and nothing less will do for my dinner." So he went hunting for Great Rabbit.

Now, Great Rabbit can sense what others are thinking from a long way off, so he already knew that Wildcat was after him. He made up his mind that he would use his magic power against Wildcat's strength. He picked up a handful of wood chips, threw them ahead of himself, and jumped after them, and because Great Rabbit is a powerful being, every jump was a mile. Jumping that far, of course, he left very few tracks to follow.



Wildcat swore a mighty oath that he would catch Great Rabbit, that he would find him even if Mahtigwess had fled to the end of the world. At that time Wildcat had a long beautiful tail, and he swore by it: "Let my tail fall off—may I have just a little stump for a tail—if I fail to catch Great Rabbit!"

After a mile he found the Rabbit's tracks. As Wildcat came closer and closer to Rabbit, Rabbit stomped on the snow and made himself a seat and bed of spruce branches. When Wildcat came to this spot he found a fine, big wigwam and sitting inside was an old, gray-haired chief, solemn and mighty. The only strange thing about him was that he had two long ears standing up at each side of his head. Wildcat asked if he had seen the Rabbit and the chief replied, "Rabbits? Why of course, there are hundreds, thousands of rabbits hereabouts, but what's the hurry? It's late and you must be tired, stay overnight and eat some fine rabbit stew." The Wildcat was honored. He ate and fell asleep. When he awoke it was freezing. He found himself in the middle of a huge snowstorm. Nothing was there except a few little spruce branches. It had been a dream, an illusion created by the Great Rabbit's magic. Even the stew was an illusion. The Wildcat was very hungry.



Again the Great Rabbit traveled with mile-wide jumps, and again Wildcat followed closely. At night the Rabbit decided to rest. He trampled down a large area and spread many pine boughs around. When Wildcat arrived, he found a large village full of busy people, though of what tribe he couldn't tell. The Wildcat then listened to a sermon given by a priest with big ears named Sagamore. Sagamore and his beautiful daughters invited the Wildcat to their wigwam for dinner and to sleep. As he began to fall asleep, the Wildcat told Sagamore, "you really know how to treat a guest." When he awoke, he found himself in a dismal, wet, foggy cedar swamp. There was no village, church, wigwam, and no Sagamore. Again the Great Rabbit had fooled him.

This time the Wildcat vowed to find and kill Great Rabbit even if he should die in the attempt. In the meantime, Great Rabbit had only enough magic for one more trick. So he said to himself, "This time I'd better make it good."

Great Rabbit came to a big lake and threw a chip of wood into the water. Immediately it turned into a towering ship, the kind white men build, with tall sides, three masts, white sails, and colored flags. The ship had three rows of heavy cannons on each side.

When Wildcat arrived, he saw the big ship and its crew. On deck was the captain, a gray-haired man with a large, gold-trimmed cocked hat that had fluffy white feathers on the right and left. "Rabbit!" cried Wildcat, "I know you! You're no French captain; you're Great Rabbit. I am the mighty Wildcat, and I'm coming to kill you now!"

With that, Wildcat jumped into the lake and swam towards the ship. Then the captain, who was indeed the Great Rabbit, ordered his men to fire their muskets (guns) and the three rows of heavy cannons. Bullets went whistling by Wildcat; cannonballs flew towards him; the whole world was spitting thunder and fire.

Wildcat had never before faced white men's firearms; they were entirely new to him. It didn't matter that ship, cannon, muskets, bullets, fire, noise, and smoke were merely illusions conjured up by Rabbit. To Wildcat they were real, and he was scared to death. He swam back to shore and ran away. And if he hasn't died, he is running still.

And yes, as Wildcat had sworn by his tail to catch and kill Rabbit, his tail fell off, and ever since then this kind of big wildcat has a short, stumpy tail and is called a bobcat.

RATIONALE

Social standing as well as individuality are reflected and expressed through clothing. Fashions today change with societal trends. Students will learn that the clothing styles of the Northeast people also changed, especially when the fur trade introduced new, imported materials.

OBJECTIVES

1. Students will learn about types of early styles of native dress and sew some Native American fashions today.
2. They will learn how the introduction of new materials influenced Northeast clothing styles.

BACKGROUND

When Europeans arrived in the Northeast, Indian clothing was constructed primarily from skins. Styles varied and many women wore skirts and sometimes leggings from the ankle to the knee, along with the skirts. **Breechcloths** and leggings were worn by men throughout the region. The breechcloth was a rectangular piece of soft leather which was drawn between the legs and held at the waist with a leather cord. Leggings (fig. 41, 42) were made of buckskin and attached to the cord of the breechcloth. Some Algonquian men wore exquisite robes of wild turkey feathers which were sewn tightly to the backing and they shed rain. However, more common were the untanned skin cloaks, worn throughout the region, made from deer, wolf, bear, or other animals.

Often moccasins were made from moose hide in the north and deer in the south (fig. 47). They were usually constructed with a seam up the heel and down the top of the foot with seamless bottoms. The hide at the top of the foot and at the ankle was often gathered. The loose leather at the ankle was tied with a leather cord and then the flaps turned down. Some Iroquois also wore a distinctive type of shoe made from elk skin. The skin of the elk was cut above the gambrel joint (ankle bone) and removed in its entirety. The joint formed nearly a right angle to the bottom of the foot and hence a nearly perfect natural shoe was formed. The Iroquois sewed their moccasins with **sinew** (animal tendon) and used a small bone taken from the ankle joint of the deer as a needle. This type of needle was well known and it came to be called the "moccasin needle." Some have been found in Iroquois burials.

The preparation of animal hides was a lengthy and tedious process. If the skins were to have the hair removed, women scraped off the hair, then soaked the skin in water, and applied animal brains to soften the leather. Then they scraped the skin a second time, stretched it, and



BREECHCLOTH



smoked it over a fire to insure softness. Skins, used for cloaks or mattresses, were left with the hair on, but they were put through all of the other processes. Tanning hides was often accomplished with groups of women working to prepare several hides at a time.

Clothing was decorated in a variety of ways. Porcupine quill embroidery was very popular when Europeans arrived and was probably used during prehistoric times. To prepare the quills, women first flattened them by pulling them through their teeth, then dyed them, and folded them, finally sewing them to the surface of leather items with sinew. Occasionally clothing such as moccasins were painted.

European goods had great impact on clothing and ornamentation as trade networks expanded. Indian women soon learned to make clothing of cloth (especially wool and calico) obtained from traders. Ready-made shirts, trousers, blouses, coats, and hats were worn throughout the region. The French introduced an embroidery technique using dyed moosehair. Other **applique** techniques using ribbon and cloth were borrowed from Europeans (fig. 43, 44). Glass beads, imported from Europe nearly replaced porcupine quills as the most coveted decorative materials (fig. 42). Silver brooches were introduced and were also popular.

Adornment

Throughout the Northeast, men often shaved or burned their hair during wartime, leaving only a scalplock. Some Iroquois and Chippewa men wore a head "roach" into battle, fashioned from porcupine guard hairs and deer hair, dyed red. The Chippewa version often had a single eagle feather as an embellishment. Before attaching the roach, warriors usually shaved, plucked, or burned away, with hot coals, the hair on the sides of their head. A braided lock of hair held the roach in place. Shells, shell beads (including wampum), and feathers were also used as ornaments and sometimes bear fat was applied to the hair, giving it sheen.

On occasion, Iroquois men wore headdresses of feathers attached to a cap-like frame (fig. 45) which were often decorated with stamped strips of metal. People sometimes tattooed designs on and painted their bodies. Ornaments consisted of feathers, stones, shells, bones, and leather. The Delaware made black paint from charcoal and red from red ochre or blood root.



ACTIVITIES

#1 RIBBON SHIRTS

Background

Shirts were some of the first garments created from imported European cloth. Among Northeast tribes in the Great Lakes Region and upper Mississippi valley, early shirts were sometimes decorated with strips of beadwork, bordered by colorful ribbons. In time, ribbonwork applique tended to replace beadwork on clothing. On modern shirts the ribbons are usually sewn along the shoulder seams, across the back yoke, and down the front. Today many Native Americans wear the "ribbon shirt" as a symbol of their ancestry (fig. 46).



Fig. 41. Pair of Iroquois leggings made from buckskin (dyed black) with quill decoration. Photographer unidentified. (Length: 27") MAI #20/0897



Fig. 42. Oneida Chief, John Danford, dressed in ceremonial regalia near Ontario, Canada, 1907. The outfit is decorated with imported glass beads. Photo by M. R. Harrington.



Fig. 43. Delaware woman in traditional dress near Bartlesville, Oklahoma, early 20th century. Note the silver brooches around the collar and the use of cloth applique. Photo by M.R. Harrington.



Fig. 44. Delaware woman sewing cloth applique in Oklahoma, about 1910. Photo by M. R. Harrington.



Fig. 45. Kyle Dowdy and Theresa Patterson lead the Iroquois dance troupe at the Native American Center for the Living Arts in 1985. Mr. Dowdy is wearing a traditional Iroquois headdress, the *gustoweh*. Photo by Tim Johnson, courtesy of the Native American Center for the Living Arts.

Vocabulary

- 33) **breechcloth** — an article of Native American clothing for men and boys
- 34) **sinew** — animal tendon
- 35) **roach** — type of Native American ornament worn on the top of the head by some men
- 36) **applique** — decoration made by sewing one material on to another

Materials

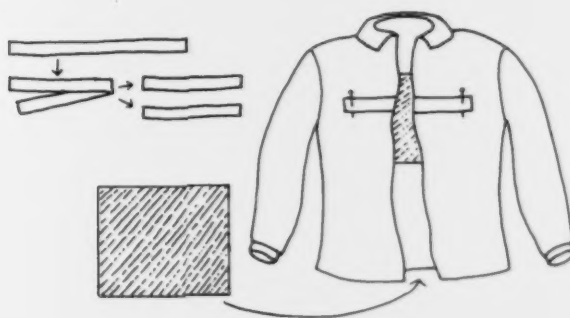
- Old cotton shirts, in good condition, one shirt per student
- Wide satin ribbon, 3/4" and 1" in width, variety of colors
- Shirt cardboards
- Embroidery needles, one per student
- Thread, scissors, glue, straight pins

Discuss the fashions of today, the materials used, and types of clothing students enjoy wearing. Ask children if they have a national costume or article of clothing that refers to their ancestors or culture. Discuss the background information and vocabulary with students.

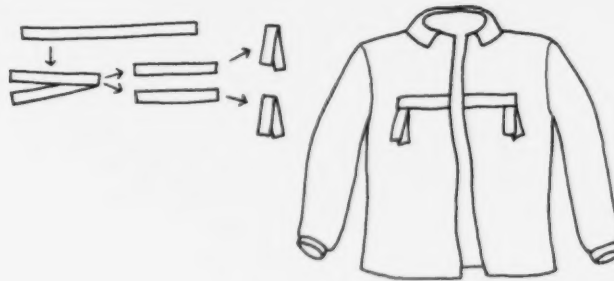
1. Cut ribbons into 12" strips before the activity begins. Have each student choose four of these strips. Lay the shirt (unbuttoned) on a table and place the shirt cardboard in between the front and the back.



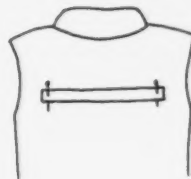
2. Take one of the ribbon shirts and cut it in half. Now pin the strips horizontally across the chest of the shirt, as shown. If the strips extend past the shoulder line, cut the ends shorter.



3. Cut the second strip of ribbon in-half and fold the 6" pieces again in-half. Pin the folded strip underneath the corners of the first ribbon at the shoulders. Next, using a needle and thread, sew the ribbons to the front of the shirt.



4. Turn the shirt over and pin the third strip of ribbon horizontally onto the shirt, between the shoulder blades. Again, if the strip extends beyond the shoulders, cut the ends shorter.



5. Cut the fourth piece of ribbon in half. Fold, pin, and sew these ribbons to the front of the shirt.



Suggestions

For older students: If students are adept at sewing, more ribbon can also be attached around the cuffs and collars of the shirts.

For younger students: The ribbons can be glued to the shirts instead of sewn.



Fig. 46. Note the ribbon shirts worn by Iroquois drummer, Randy Henry, lead dancer, Kyle Dowdy, and Frank McNaughton, at this social dance which took place during a powwow at the Native American Center for the Living Arts in 1985. Photo by Tim Johnson, courtesy of the Native American Center for the Living Arts.

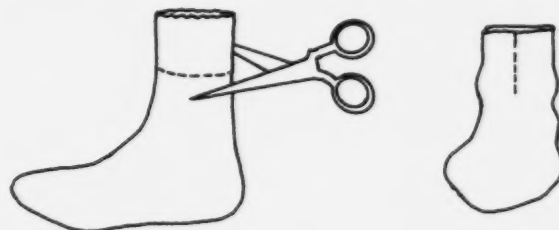
#2 MOCCASINS

Materials

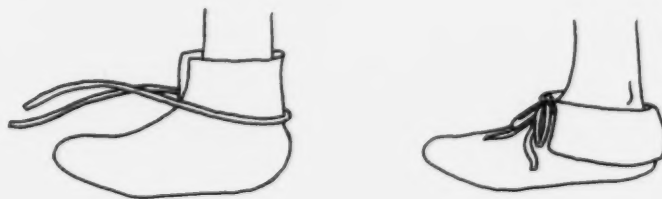
- One pair of children's cotton knit socks for each student
- One 40" shoelace per child
- Embroidery needles, thread
- Small-sized plastic "pony" beads and tin cones (see Native American Supplies, these are very inexpensive—a dollar or two for a large package)
- Optional: tempera paint, brushes, water

Discuss the background information concerning moccasins and the tanning of hides. As they were worn, moccasins took the form of a person's foot in much the same way socks do (fig. 47). Moccasins did not last a long time so women kept several extra pairs for each member of the family.

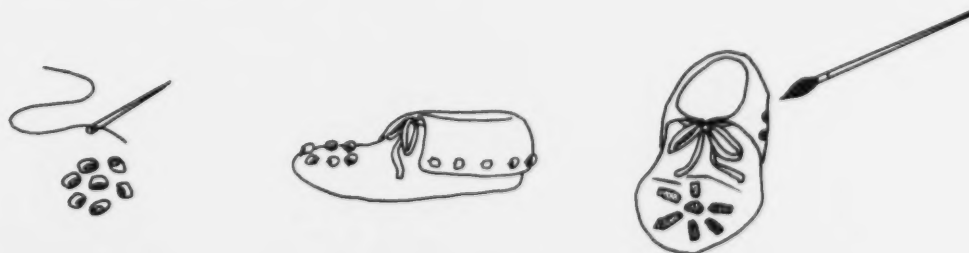
1. Cut socks 2-1/2" to 3" above the ankle and then cut down the front to the middle of the ankle.



2. Cut the shoelaces in half and add tin cones to the ends with a knot to hold them in place. Put the sock moccasins on and tie shoelaces at the ankles, then fold the top part down over the shoelaces, like a shirt collar.



3. The sock moccasins can be decorated by sewing pony beads on or painting an abstract design with tempera paint.



#3 CORN KERNEL NECKLACES

Materials

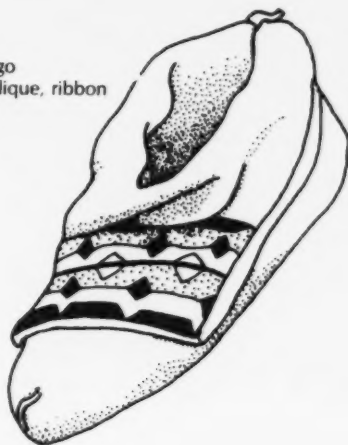
- Dried corn kernels (larger corn kernels than popcorn, ears of "Indian corn" can be purchased from many grocery stores during the fall)
- Tempera paint, embroidery needles, buttonhole thread, small plastic pony beads, newspaper

Discuss the background information concerning ornamentation with students. Soak the dried corn kernels in water for about two hours until the kernels are soft enough to push needles through them. Spread the kernels on newspaper, to absorb excess water. Thread needles and make holes in the corn kernels, pulling them to the end of the string. Plastic or glass pony beads should be included in between the corn kernels.



MOCCASINS

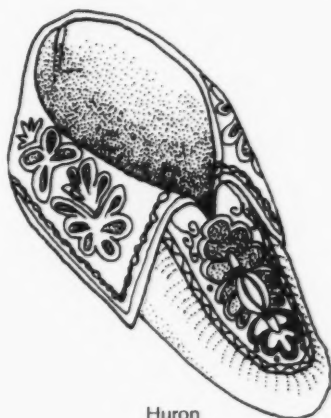
Winnebago
cloth applique, ribbon
#2/3231



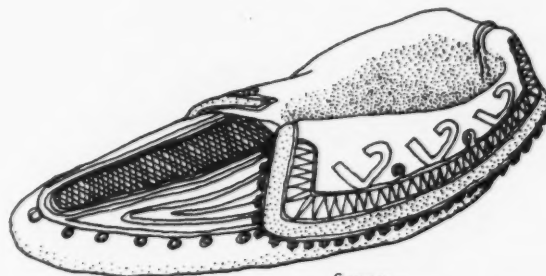
Delaware (Oklahoma)
beads, cloth
#21/5702



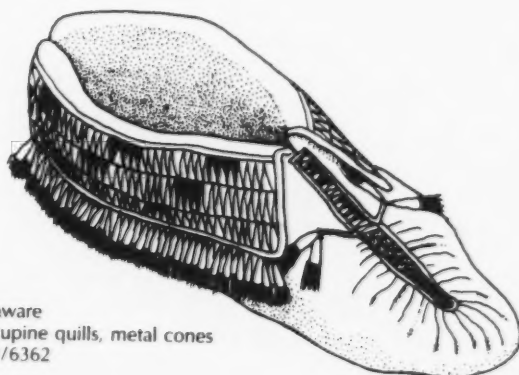
Huron
bird quills
#19/6346



Seneca
porcupine quills, red cloth
#15/0152



Delaware
porcupine quills, metal cones
#19/6362



Seneca
cornhusk
#2/6101



RATIONALE

Many sectors of society today—schools, work environments, governments, and families—have rules and regulations which people agree to follow. Cooperation is important to accomplish goals and productivity. By examining how the Iroquois and Delaware people structured their systems of government, students will gain insights into political systems other than their own and further knowledge of life and history in the Northeast.

OBJECTIVES

1. Students will learn about some of the different types of Northeast political organizations which existed during historic times.
2. They will understand how wampum was made, used, traded, and how it became an integral part of the League of the Iroquois and Delaware life.

BACKGROUND

For further information about the encroachment of Europeans upon native territories, epidemics, and the resulting effect on native populations and governments, consult the History chapter.

There were many diverse systems of government throughout the Northeast Woodlands. The Iroquois tribes (sometimes called nations), located in upstate New York, were joined in the League of the Iroquois (or Iroquois Confederacy) which is the best known of a number of regional confederacies in the Northeast. The Delaware system of government exhibits several features typical of government on the village or tribal level.

DELAWARE

Among the Delaware during the 17th century, villages were usually small (a few hundred people at most) and scattered across large areas with dense forests in between. Communities were loosely tied to each other through a common culture, which included language, political and social systems, and beliefs. The main political unit was the village and most were led by a headman or **chief** and a **council**.

The chief was a respected advisor who led the village through his power of persuasion and reason. Possibly the powers of chiefs increased after Europeans began working with chiefs as spokesmen for their villages, thus effectively assigning power to them. The chief's responsibilities could include keeping peace within the village, receiving messages and visitors from other villages, representing his village in foreign affairs, and assisting in organizing feasts and special ceremonies such as those which celebrated successful warfare, hunts, and harvests. Succession was usually matrilineal, passing to another member of the same clan (for example, to the chief's sister's son rather than his own). Chiefs nominated their successors but this selection did not seem to be binding after resignation or death.

The council included the chief and often all the adult men from the village. However, historical accounts cite one Delaware group, the Esopus, who also consulted women. Important decisions affecting the community such as negotiating peace treaties and declaring war, were made by the council. Loose confederations of Delaware villages were formed for mutual protection and conducting diplomatic relations.



LEAGUE OF THE IROQUOIS

Although it is not known exactly when the League of the Iroquois (also known as the Iroquois Confederacy) was formed, it is reasonably certain that it was established sometime between A.D. 1400 and 1600. According to Iroquois tradition there was once a time when the Iroquois nations warred with each other. To establish peace between them the League was formed. The five Iroquois nations from east to west are the Mohawk, Oneida, Onondaga, Cayuga, and Seneca. About 1722 the Tuscarora, who for ten years had been moving from North Carolina, joined the League as the sixth member.

When the League was first formed, the Onondaga, the most centrally located of the five nations, were designated as the "firekeepers" of the League—a reference to the fact that the League Council would meet at Onondaga each fall. They were also designated "keepers of the wampum," that is, the keepers of the wampum records of the League. The Council was composed of fifty chiefs: 9 Mohawk, 9 Oneida, 14 Onondaga, 10 Cayuga, and 8 Seneca (the Tuscarora had no chiefs on the Council). Each of the positions of chief belonged to a matrilineal clan. When a chief died his successor was chosen from the same clan. The successor was raised up at a Condolence ceremony. A chief could be "dehorned," that is, his horns of office could be taken away from him. The Council had to reach a unanimous agreement after the chiefs from each nation had reached separate unanimous agreements. If agreement could not be reached, each nation was free to go its own way.

ACTIVITIES

#1 VOCABULARY

Materials

- Writing paper, pencils

Ask students to name leaders that they know of (the President of the United States, school principal, etc.). What qualities do they attribute to well respected leaders? List students' ideas on the blackboard and explain the relationship to Northeast native leaders. For example, a respected leader is someone whose advice people wish to follow. What do students imagine happened when Europeans came into the area? (Many Indian groups banded together, forming alliances.) What policies might American Indians have decided upon because of the Europeans? (The History chapter provides more information.) Introduce the following vocabulary words and explain their significance.

- 37) **chief** — Native American political leader
- 38) **council** — a group of selected people who meet to discuss problems and make decisions
- 39) **League of the Iroquois** — the confederacy that united the six Iroquois nations: Mohawk, Oneida, Onondaga, Cayuga, Seneca, and Tuscarora
- 40) **wampum** — small tube-like shell beads used by the Northeast Indians

ROLE-PLAYING Divide the classroom up into two groups, one representing the Iroquois and the other, the Delaware. Have the groups assemble and select a leader. Give the groups paper and pencils, and explain that they are to write three new policies they might establish because of the arrival of the European colonists into the Northeast. Give them a time limit.

Their policies must be agreed upon by EVERY member of the group. Have the leaders of each of the groups give the class a summary of their meeting and new guidelines. Set aside their agreements for use in Activity #3.

#2 MAKING STRINGS OR BELTS OF WAMPUM-LIKE BEADS

Background

Wampum was a highly sought after commodity in the Woodlands during the historic period. The word is a shortening of *wampumpeag*, from a southern New England Algonquian word meaning "strings of white beads." There is archaeological evidence that some wampum was used prior to European contact. Algonquian Indians along the coast made wampum beads and they were strung on "strings" or woven into "belts" by both Algonquian and Iroquois tribes (fig. 48). Often the designs on the belts and arrangements on the strings served as memory (mnemonic) devices for use in councils and diplomatic meetings.



According to Iroquois tradition, wampum was given as an accompaniment when important formal statements were made. Another use of wampum was to accompany invitations to meetings. Wampum was also an important part of the Condolence ceremony which was held to condole the loss of a chief and install his successor. The ceremony included a long list of phrases and each was accompanied by a particular string of wampum (fig. 50). It was also used to decorate clothing, and as hair ornaments and necklaces.

The cylindrical wampum beads were made from the white shell of the whelk and from the purple area of the quahog (round clam). Since only a small area of the quahog shell is purple, the purple beads were more valuable than the white. Quahogs are found along the New York, New Jersey, and Connecticut shores. Wampum manufacture was the specialty of the Algonquian groups in the area, including the Delaware.

To make wampum, the craftsman first cut a rough strip of shell with stone. The outside of the strip was then shaped and smoothed using flat, rough rocks and sand. Next a drill was rotated between the hands to bore a hole lengthwise through the shell. Beads were approximately 1/8" in diameter and 1/4" to 1/2" long. A skilled craftsman could make about 40 beads a day. When Europeans introduced metal drills, replacing bone- or stone-tipped ones, the bead-making process became considerably easier and quicker.

Wampum was very significant during the fur trade beginning in the 1600's—described by one scholar as the "magnet which drew the beaver out of the interior forests." Contrary to popular belief, wampum was not used by native people as a form of currency. It was the colonists who used wampum as a form of money when they ran short of silver and gold coins. Colonists established bead-making factories on Long Island and in New Jersey beginning in the 17th century, and they originally employed local Indians (fig. 49).

Materials

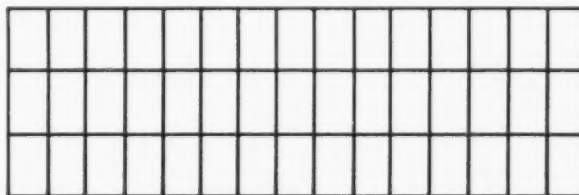
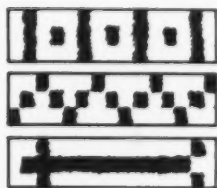
- Three boxes of elbow macaroni
- Fabric dyes or white and purple acrylic paint, brushes, water
- Pieces of shirt cardboard, cut in half lengthwise, one for each student
- Three containers of dental floss (each with 50', every student will need about 4' of dental floss for the project)
- Embroidery needles, scissors, writing paper, pencils

In a pre-activity discussion explain the significance, uses, and manufacture of wampum beads by Northeast Indians. Using the enclosed photographs, relate the stories of each of these particular belts/strings to children. Cover tables with newspaper or butcher paper and secure with masking tape. The macaroni beads can either be dyed by the instructor ahead of time (this is the easiest method) or students can paint them with acrylic paint. A small wampum-like belt will require 36 beads.

Save extra beads for use in Activity #3. As students are painting, have them consider what they want their belts of wampum to represent (such as an agreement for use of particular fishing or hunting grounds, friendship between two groups or villages, etc.). As the beads are drying, students should write their meanings down.

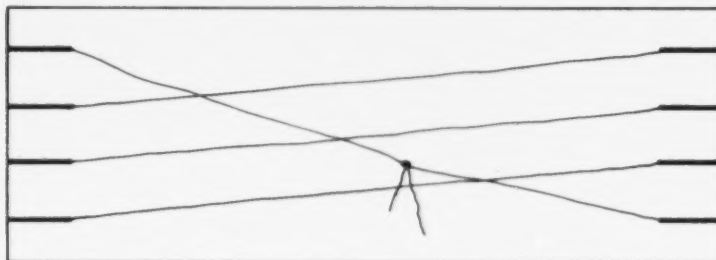
WEAVING METHOD This activity includes an authentic Iroquois method of weaving a wampum belt, but suggestions for making simpler strings of wampum or collages are at the end of this activity. Photocopy the "design board" below and have students create a design by coloring in particular squares with dark crayons. The dark squares represent purple wampum beads. The squares they **leave** white represent the white beads. **SPECIAL NOTE:** Due to the size of the macaroni and sewing needles, students should only use three beads for the belt's width, see Step 3 for more information.

1. DESIGN BOARD



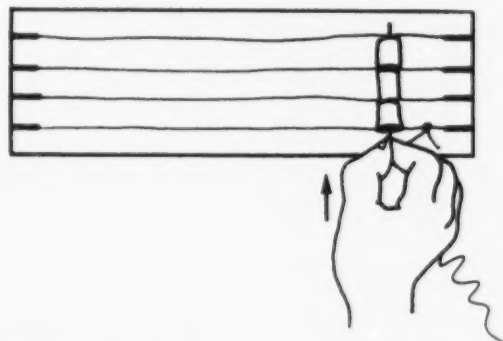
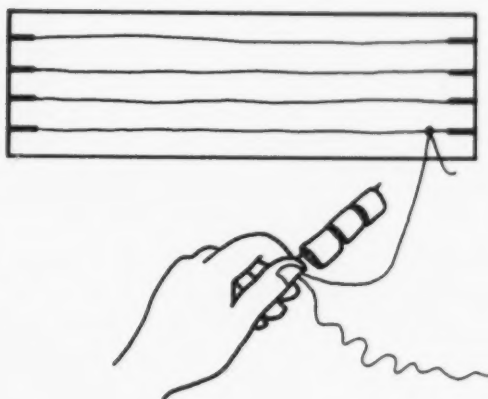
- Next, cut 4 slits, about $\frac{3}{4}$ " in length and $\frac{1}{2}$ " apart, along the sides of a 3" x 8" piece of shirt cardboard, as shown below. Give each student a piece of dental floss **two yards in length**, to wind around the cardboard and through the slits. These strings are called the weaving's **WARP** strings. Tie the beginning and the end of the warp strings together on the backside of the cardboard.

BACK



- Give each student a 2 foot length of dental floss and a very large needle. Have them thread their needle and tie a knot at the bottom right of the warp strings on the front of the "loom." Demonstrate the technique to small groups of children at a time. Consult the design board to find the correct colors of the first three beads in the design. Next thread the macaroni, according to each student's design board, on the needle. Bend the cardboard and place the needle with the three beads, **UNDER the warp strings**. Pull the needle through the beads while holding these beads in place.

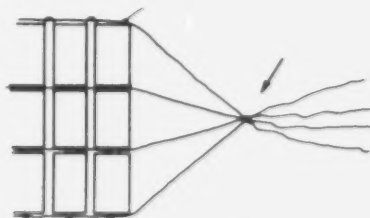
FRONT



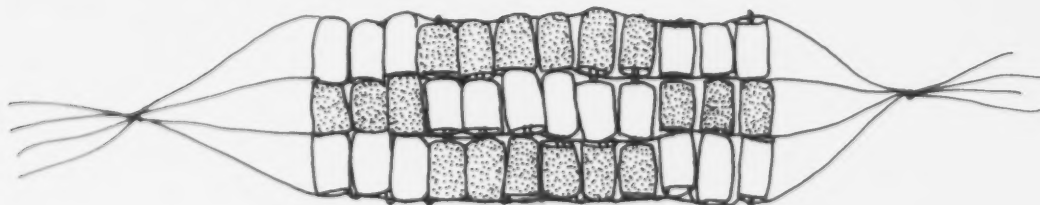
4. Next thread the needle back through the three beads, being careful that the floss is this time placed **ON TOP of the warp strings**. Repeat this process to weave the belt.



5. When the weaving is completed, cut the warp strings on the backside. Tie each group of strings on the right and left side of the weaving together with a knot.



6. Completed wampum-like belt:



Suggestions

For young students: Make wampum-like strings by painting beads and stringing them with thin yarn. Students can also make collages in wampum belt shapes by gluing the beads to cardboard. Attach the meanings of their belts to the strings or collages.



Fig. 48. Attached to this wampum belt made by the Six Nations Iroquois is a playing card identifying it as a belt of condolence for the death of Volkert Douw's daughter Caty Hoffman in December 1775. Photo by Carmelo Guadagno. MAI #11/1829

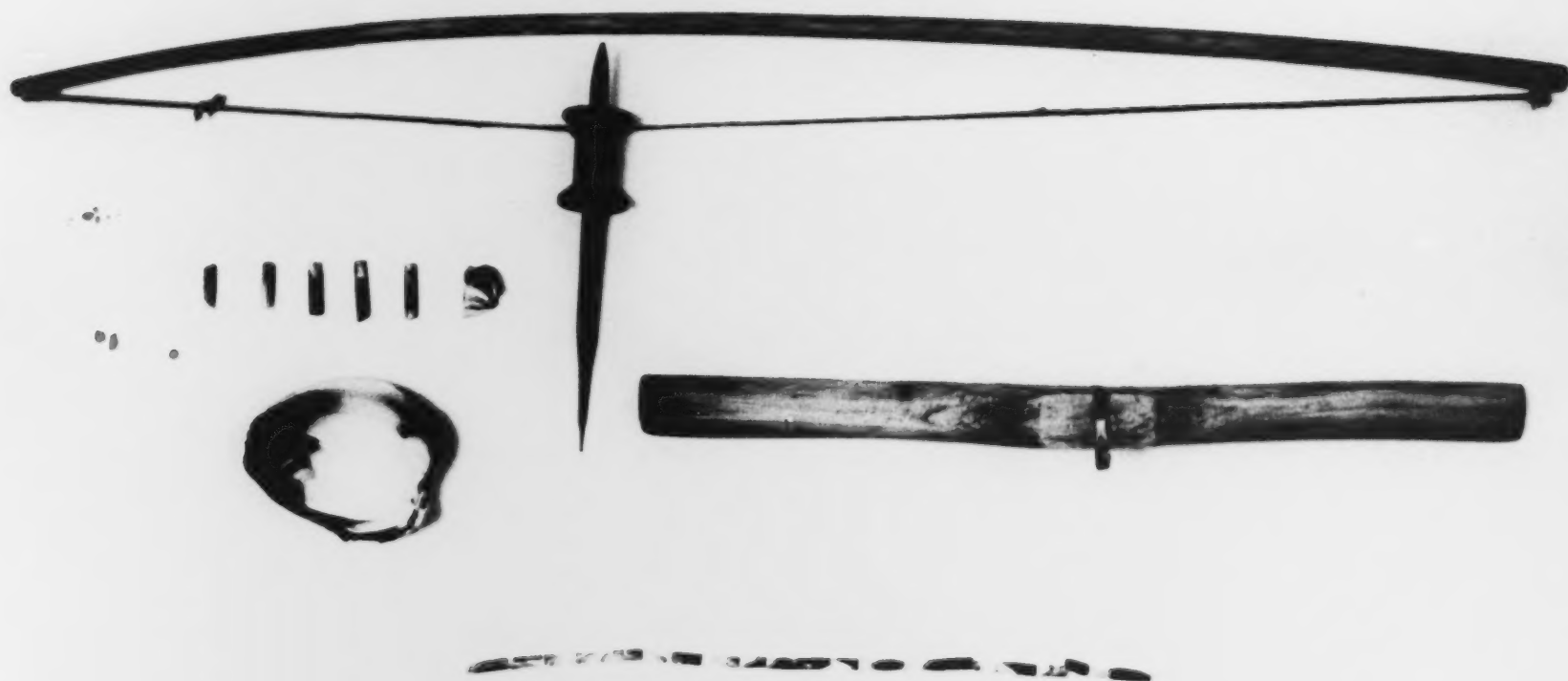


Fig. 49. Tools and wampum beads from the Campbell Wampum Factory, Park Ridge, New Jersey. Clockwise from top: 24" wooden bow drill (#13/2890), wooden clamp for holding bead (#13/2892), string of wampum beads (#21/6222), clam from which wampum was cut (#13/2902), five shell bead blanks (#13/2907), and cut piece of quahog shell (#13/2903). Photographer unidentified.

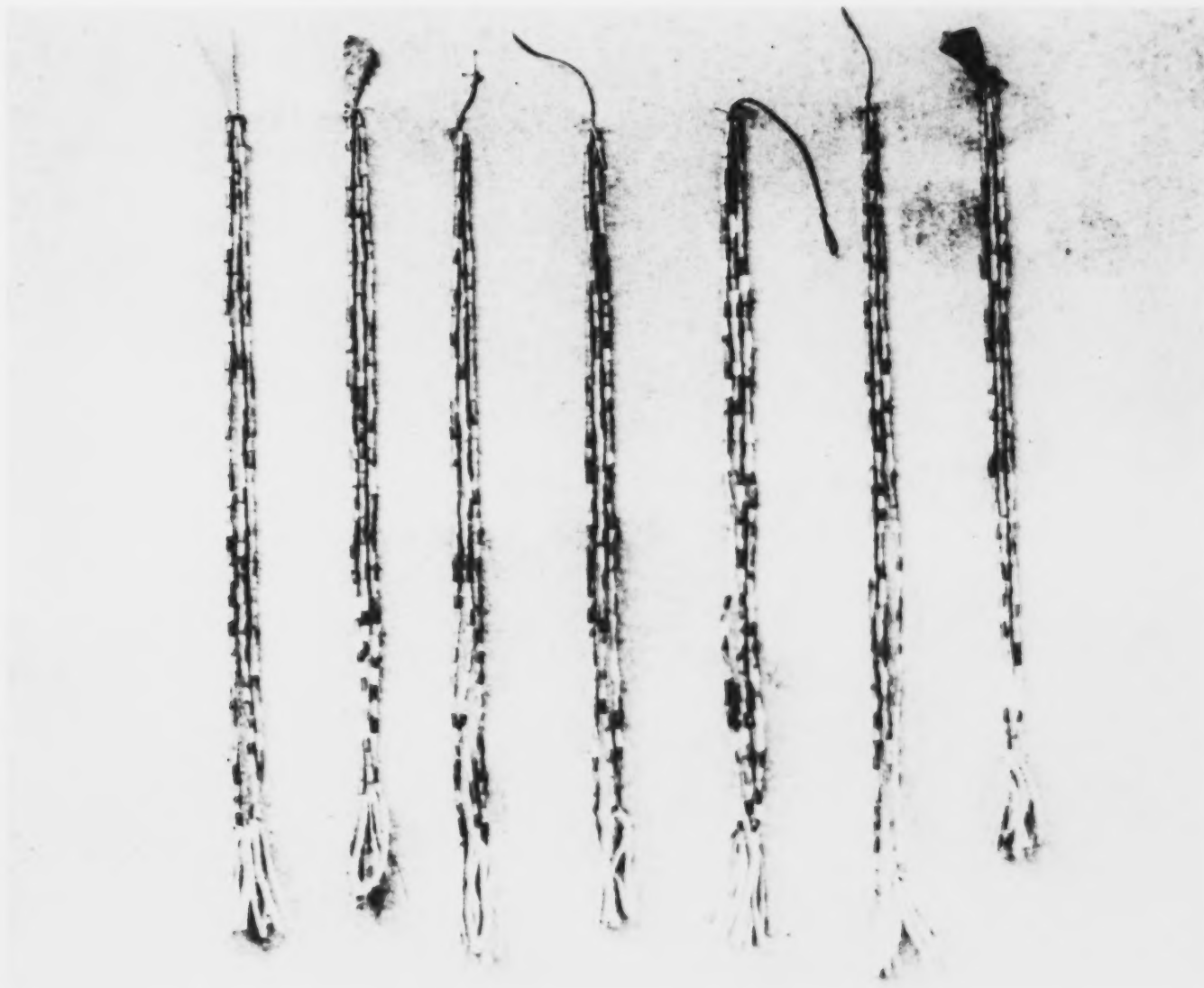


Fig. 50. Strings of wampum used for condolence from the Onondaga Reservation, 1894-1910. Photographer unidentified.

#3 TRADING A STRING OF WAMPUM-LIKE BEADS

Divide the class into the Iroquois and Algonquian groups again and follow these steps:

1. Bring out the agreements the two groups assembled during Activity #1. Have the Iroquois group meet to create or decide upon a trade item to exchange with the Algonquians (perhaps one of the birch bark-like containers made during the Harvest lesson). Give the Algonquians the extra beads from Activity #2.
2. Have the Iroquois group trade their item for the Algonquian group's wampum-like beads. One member of the Iroquois group then makes a string of wampum (a belt would take too long) with the beads to finalize the agreement.
3. Have the groups meet and talk about the agreement. The Iroquois then trade the wampum string for the original trade item. Have students help create a special bulletin board which displays the agreement, special wampum string, and the trade item.

#4 STORYTELLING

Read the following story to students. It is from *Tales of the Iroquois* by Tehanetorens.

The Wampum Bird (Mohawk)

Long ago, a war party of Mohawks captured a young man of the Wampanoag Nation. For some years, the Mohawks had been at war with these people. The captive boy was allowed to live, and was given permission to move freely about the Mohawk village. He was closely watched so that he might not escape back to the Wampanoag country.

One day, a young Mohawk hunter came running into the village. He was filled with excitement. He had seen a strange bird in the forest. This bird was covered with wampum beads. A hunting party was organized and the hunters set out to try and capture this wonderful bird. The bird was, as the hunter had said, covered with white and purple feathers.

As soon as the chief saw the bird, he offered his beautiful daughter to anyone who could get the bird, dead or alive. All of the hunters tried to hit the bird with their arrows. They filled the air with their arrows. Occasionally, the bird was hit by an arrow, and off would fly a shower of wampum. New wampum appeared on the bird to take the place of the fallen wampum. Finally, after trying to hit the bird for some time, the best hunters became discouraged. One by one they gave up trying to get the bird.

The young Wampanoag captive asked the chief if he could try his luck. The Mohawk warriors did not want this to happen and even threatened the boy's life. The chief spoke up and told the boy that he could try. "If warriors have tried and tried, surely a mere boy cannot bring down the bird," said the chief.

The warriors finally agreed, and the boy lifted his bow and fitted a blunt-headed, all-wood arrow. The swift arrow knocked the bird to the ground. It fell to earth. Its wampum plumage enriched the people. The boy married the chief's daughter, and with the marriage came peace between the two nations. The boy said, "Wampum shall bring and bind peace and it shall take the place of blood."

Questions for Students

1. Why did the Mohawks want to catch the bird?
2. What did the Chief and his warriors learn?
3. What were the morals of the story?

RATIONALE

Native Americans are a part of the contemporary world, but many of their cultural traditions continue today. In this lesson students will be introduced to present-day life in four Northeast Indian communities.

OBJECTIVES

1. Students will develop an awareness of life in four Native American communities by having the opportunity to ask questions of Native Americans from the Northeast through writing letters and viewing a film or videotape on life today.
2. They will further learn about life today by visiting an Indian community, Indian event, or a cultural institution with special Northeast Indian programming.

BACKGROUND

Today thousands of Iroquois and Algonquian people live in large and small cities such as Montreal, New York, Buffalo, and Milwaukee, as well as in rural communities throughout the United States and Canada. Others live on tribal lands or **reservations**, ranging in size from a few acres to many thousands (fig. 51). The United States government defines a reservation as an area of land reserved for Indian use which was created by treaties, acts of Congress, and executive order or agreements. In Canada, reservations are called **reserves**. On the reservations, the federal government often supports social services such as schools, (usually run by the Bureau of Indian Affairs—the “BIA”), hospitals and clinics, and community centers. However, each community is different.

Traditional governmental systems often included chiefs elected for life, but during the 19th century many tribes adopted elective governments. In recent years many tribes have worked towards the goal of self-government—taking control of all programs and services run by the federal government.

Today there are Northeast Indians who are adherents of various Christian denominations and some who are adherents of traditional Indian religions. Virtually all speak English or in Quebec, French, or both but some continue to speak their traditional languages. Indian artists create exemplary forms of fine art as well as crafts of traditional inspiration.

In addition to the continuing creation of traditional art forms, and retention of some languages and religions, social gatherings called **powwows** have evolved during the 20th century as important Indian events. These intertribal festivals are organized by Native Americans and through them Native Americans reaffirm their Indian identity (fig. 45, 46, 53, 58). Participants can travel hundreds and thousands of miles to attend powwows which are scheduled throughout North America year round. They are open to the public and often occur on weekends. Included are special parades; dance and drum competitions; sporting events; and booths of native foods, crafts, and other items for sale. Important parts of most powwows are the opening parade, which serves to introduce the competing dancers, and the honoring of particular families or individuals with songs and special gifts (one kind of “giveaway”). As



music and dance competitions fill the day, the drum groups are considered the "heartbeat" of every powwow.

Four rural Indian communities of today are described in what follows. The Seneca and Mohawk live near their 16th century territory. In contrast, the Potawatomi and Delaware have moved many times. During the 19th century, one group of each ended up in Kansas and Oklahoma—far from where they were first encountered by Europeans.

SENECA

Seneca people live on three reservations in upstate New York, some Seneca live in Canada and others in Oklahoma. The Tonawanda Reservation is the smallest of the New York communities. It has 7,549 acres and a population of about 500 full-time residents. Residents work nearby and Indian students attend public schools off the reservation. There is a community house just off the reservation which, among other things, provides medical services and a tribal library.

A chief's council governs the Tonawanda Reservation. There are 16 chiefs in the council, the eight Seneca chiefs of the Iroquois Confederacy and their eight sub-chiefs. Since they are League chiefs they are raised up in the Condolence Ceremony (see Government lesson). The other Seneca communities in New York, Allegany and Cattaraugus, are united as the Seneca Nation of Indians and adopted a constitution in 1848 which provides for an elected council.

There are Christian churches on the reservation. There is also a Council House called a "Longhouse" in which the traditional yearly round of ceremonies are celebrated. Some elders speak the native language. Traditional games such as lacrosse and snowsnake are popularly played. Artists are known for their paintings, sculpture, cornhusk dolls, beadwork, moccasins, baskets, and silver jewelry.

MOHAWK

One of the largest of the Northeast reservations is the St. Regis Reservation (Akwasasne), which is located on both sides of the Canadian and United States border. The total reservation/reserve has 40,000 acres and a population of about 7,000.

Employment on the reservation includes work as artists and artisans, as well as work at the tobacco shops, bingo parlors, schools, grocery stores, special newspaper, and two museums (Akwasasne Museum and the Museum of the North American Indian Travelling College). In addition, a third Mohawk-run museum, Six Nations Indian Museum, is located 65 miles to the south in the Adirondack Mountains. Many Mohawk men travel throughout North America to work as high steel construction workers (fig. 56). Health clinics, a drug store, a dental office, home for the aged (fig. 54), and a dietary nutrition service also provide employment. Students attend public or tribally-run schools located on the reservation and are taught the Mohawk language at the Akwasasne Freedom School. In addition, there are local radio programs in the Mohawk language, and the national and international news are broadcast daily in Mohawk. Artists and artisans carve wooden masks and create traditional jewelry, pottery, and splint wood baskets.

There are three separate Akwasasne governments. Elective governmental bodies are on both the Canadian and United States sides, and a traditional council exists, which is not legally recognized by either the United States or Canada.

● ALGONQUIAN
▲ IROQUOIS



POTAWATOMI

The Prairie Band Potawatomi Reservation is located near Mayetta, Kansas and the population is approximately 500 (fig. 57). Many of the residents work off the reservation. Of those who work on the tribal lands, employment is most often with the tribe or the BIA. Children attend schools off the reservation, on the neighboring Kickapoo reservation or in public schools in nearby Horton. Residents are transported by van from the reservation to Indian health clinics and hospitals located in urban areas. The tribal council, presided over by a chairman, is elective and federally-recognized.

Many Potawatomi over the age of 45 speak the native language, and at the Kickapoo school there is instruction in both Kickapoo and Potawatomi. Artists and artisans from the area create a variety of traditional items including ribbonwork, beadwork, moccasins, drums of deerhide, and jewelry.

DELAWARE

There are two communities of Delaware living in Oklahoma today, some around Anadarko and others near the Bartlesville area. Most Delaware residents near Bartlesville work and live in or near the neighboring towns of Bartlesville, Copan, and Dewey. The Indian residents number about 150. Although they do not have a federally-recognized reservation, there are small plots of tribal lands (up to 15 acres) on which "smoke shops" are located. Three of these are in the Bartlesville area. Since the shops are on tribal lands, they are exempt from state and federal taxes, and as a result, tobacco items for sale to the public are reasonably priced.

Children primarily attend public schools, although there are BIA boarding schools on other nearby reservations in Oklahoma such as the Wyandotte that accept Delaware students. Some elders still speak the Delaware language which is now available on language-teaching cassette tapes. The tribal government consists of a chairman, assistant chairman, and three councilmen. It is an elective governing body with officials selected every three years.

The Delaware community hosts an annual powwow, which celebrated its 25th anniversary in 1989 in Copan (fig. 58). Native artists in the area create traditional ribbonwork for clothing and beaded items, especially to wear at powwows. Women often sew blouses and skirts of a solid colored cloth (sometimes black), decorated with wide strips of floral-designed ribbonwork applique (fig. 43). Matching applique is often sewn to leggings and trains of striped ribbonwork are commonly attached to the hair.

ACTIVITIES

#1 WRITE PEN PALS AND TRIBAL ORGANIZATIONS

Materials

- Drawing and writing paper, pencils, crayons, and colored pencils

Vocabulary

- 41) **Indian reservation** — area of land reserved by the United States government for use by Native Americans
- 42) **native reserve** — area of land reserved by the Canadian government for use by Native Americans

Discuss background information and vocabulary. Teachers should first contact the principals at the schools below for the name of another teacher participant. Have students then write Native American pen pals for information about life in an Indian community. Enclose student drawings or photographs of their homes, school, or themselves along with questions for Indian students to answer. For younger students, write a letter with their questions and enclose drawings that they create. Also write tribal governments (see Governments Today) requesting information on reservation life today. When information is received from these sources, assemble it in a folder for the class to share.

PEN PALS

DELAWARE
Riverside Indian School
Route 1
Anadarko, OK 73005
(405) 247-6673

MOHAWK
Salmon River Elementary School
R.D. 1
Fort Covington, NY 12937
(518) 358-9533

Salmon River Middle School
R.D. 1
Fort Covington, NY 12937
(518) 358-9503

OJIBWA
Lac Courte Orilles Ojibwa School
Route 2, Box 2800
Haywood, WI 54843
(715) 634-8924

ONEIDA
Oneida Tribal School
Box 566
Oneida, WI 54115
(414) 869-1260

PENOBSCOT
Indian Island School
Box 566
Old Town, ME 04468
(207) 827-4285

SENECA
Silver Creek Central School
Box 270, Dickinson Street
Silver Creek, NY 14136
(718) 934-2603

SHINNECOCK
Southampton Intermediate School
70 Leland Lane
Southampton, NY 11968
(516) 283-6800

#2 GO ON A FIELD TRIP

43) **powwow** — a festival today at which Native Americans celebrate their heritage

A variety of different field trips can be arranged to focus on life today. Share the map about Native American communities today with students. If you live close to a reservation, contact the tribal government or tribal schools to arrange a visit. Take the class to a cultural institution for a special program (see Trips). Explain the meaning of the word "powwow" and show students the enclosed powwow photographs. Although powwows usually occur over weekends, some begin on Fridays. If scheduling is possible, take the class to visit a powwow or visit one on your own (see Powwows). Make copies of the enclosed field trip log and give one to each student before the trip.

#3 FILMS AND VIDEOS

Schedule a showing of a film or videotape which depicts Northeast Indian life today. The following list includes films and videos which the Museum of the American Indian's Education Department and Film Center staffs have viewed and especially recommend for elementary students. Contact the distributors for more information.

"Akwasasne: A Portrait of a Reservation." Four enlightening interviews about Mohawk life are presented in this video (20 min.): an elder woman, a chief, a young midwife, and a musician. All are easy to understand and the elder woman speaks in Mohawk with sentences translated in English—children can read along.

Akwasasne Museum, St. Regis Mohawk Reservation, Rt. 37, Hogansburg, NY 13655, (518) 358-2240, ext. 269. Purchase 3/4" vt. only, \$200. Rental, \$25.

"Celebration." This film is about the "Honor the Earth Powwow," held in Wisconsin, and it includes interviews of many Chippewa participants. The events depicted are filled with action and many scenes include children participating.

UC Video, 425 Ontario Street SE, Minneapolis, MN 55414, (614) 376-3333. Purchase 3/4" or 1/2" vt., \$68. Rental \$28.

"Haudenosaunee." This film gives a brief introduction to the history and culture of the traditional Iroquois. Some scenes are filmed in a longhouse and others show Iroquois people in careers such as teachers, farmers, and athletes.

Icarus Films, 200 Park Avenue South, Room 1319, NY 10003, (212) 674-3375. Purchase only, 3/4" and 1/2" vt., \$160. 16 mm. also available for purchase \$265 or rental \$35.

"Keeper of the Western Door." This is a series of eight short videos (11-18 min.) which were produced by the Senecas specifically for elementary classroom use (teacher's guide available). They highlight the techniques of Iroquois food preparation, basketmaking, beading, etc.

Seneca Nation of Indians, Seneca-Iroquois National Museum, Box 442, Salamanca, NY 14779, (716) 945-1738.

"Music and Dance of the Mohawk." Tom Porter, Mohawk Chief, discusses the spiritual background of Mohawk music. Gesson Thomas demonstrates the making and use of a traditional water drum and horn rattle. Francis Boot and Ron LaFrance's commentary is accompanied by excerpts of social dances. This distributor has other videotapes on Mohawk life available as well.

Image Film Production, 132 Hampshire Drive, Rochester, NY 14618, (716) 473-8070. Purchase, 3/4" vt. only, \$275. Rental \$35.

"North American Indian Arts and Crafts Film Series." A series of 18 short (6-18 min.) videos which feature artists showing the processes of making contemporary and traditional arts are portrayed. For example, an Abenaki jeweler, a Cayuga carver, a Micmac basketmaker, and a Mohawk silversmith are among those included.

International Tele-Film Enterprises, 47 Densley Avenue, Toronto, Ontario, M6M 5A8, Canada, (416) 241-4483. In U.S. dollars, purchase 1/2" vt. \$225 each, 16 mm. \$285 each. Rental \$35 each.

"Onenhakenra: White Seed." All about corn, this video (20 min.) begins with part of the Mohawk creation story, then includes song and dance, and finally shows traditional food preparation of corn.

Akwasasne Museum, Rt. 37, St. Regis Reservation, Hogansburg, NY 13655, (518) 358-2240, ext. 269. Purchase vt., \$150. Rental \$25 for three days.

"People of the First Light Series." This is a series of seven videos (each 30 min.) which focus on Native Americans in southern New England. It presents daily activities which show the integration of traditional with contemporary life. Subjects include "The Mashpee Wampanoags," "The Narragansetts," "Indians of Connecticut," etc.

Great Plains National, Box 80669, Lincoln, NE 68501, (800) 228-4630. Purchase 3/4" vt. \$75 and 1/2" vt. \$65, plus 5% for shipping. Rental \$17.50 includes postage.

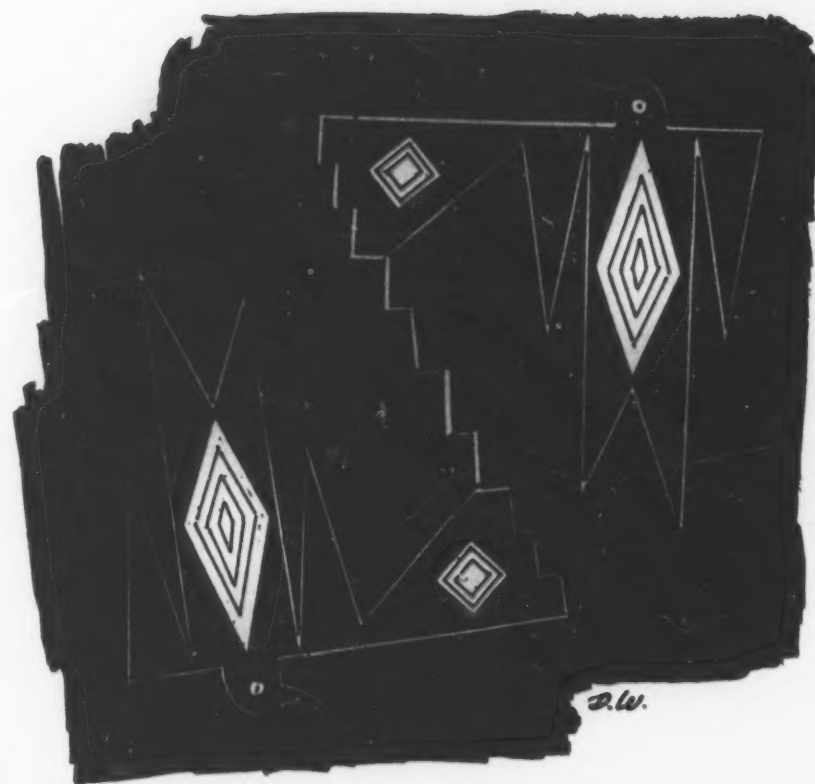
"Spirit Bay." Ten different fictional episodes or television dramas (each 30 min.) about Canadian Ojibwa families comprise this series. Traditional and contemporary life on a reserve are interwoven and often told from the children's point of view.

Beacon Films, 930 Pitner Ave., Evanston, IL 60202, (312) 328-6700/ (800) 323-5448. Purchase all vt. formats, \$149 each.

ADDITIONAL THOUGHTS ABOUT THE TRIP:

© Museum of the American Indian, 1989
Education Department
Broadway at 155th Street
New York, New York 10032

TRIP LOG



NAME _____

SCHOOL _____

DATE _____

1. WHAT DID YOU LIKE MOST ABOUT THE
PLACE YOU VISITED?

2. WHAT WAS THE MOST IMPORTANT THING
YOU LEARNED ABOUT NATIVE AMERICANS?

3. HOW DID THE ENVIRONMENT HELP NATIVE
PEOPLE TO LIVE?

4. WHAT IS A QUESTION THAT YOU WOULD
LIKE TO ASK ABOUT WHAT YOU HAVE LEARNED?



Fig. 53. Young Iroquois dancers, Ranelle Reuban and Casey Jonathan, at the Native American Center for the Living Arts, Niagara Falls, in 1984. Photo by Tim Johnson, courtesy of the Native American Center for the Living Arts.



Fig. 54. Reservation schools take children to the Akwesasne (Mohwak) Home for the Aged to visit with their grandparents, 1989. Photo by Darren Bonaparte, courtesy of Akwesasne Notes.



Fig. 55. A banner, commissioned by the Mohawk Council of Akwesasne, depicts a wampum belt in front of a rising sun and the Great Tree of Peace. It was raised on the reservation as a declaration of national pride in March of 1989. Note the oversized lacrosse sticks used for the banner's poles. Photo by Frank David, courtesy of Akwesasne Notes.



Fig. 56. Mohawk steelworkers are known for their sense of balance and absence of fear of heights. Young Mohawk artist Wilbur Barnes (a senior at Salmon River Central High School, Fort Covington, New York) depicts two ironworkers high atop a city skyscraper.



Fig. 57. Potawatomi elder Lenora Blandin Bourdon arriving at her 100th birthday party on the Potawatomi Reservation, at Mayetta, Kansas, in April of 1989. Joining the celebration were her granddaughter, Mary Jane Wilson (right), and her great granddaughter, Briana Wilson, who is pushing the wheelchair. Photo by Pete Kelly.



Fig. 58. At the annual Delaware powwow each year near Bartlesville, Oklahoma, a princess is crowned. Shown here are four former princesses attending the 25th annual powwow in May of 1989. From left to right they are: Lizabeth Rantissi, DeeAnn Sears, Theresa Fall Leaf Thompson, and Stephanie Scott Grantz. Photo by Bill Simpson, courtesy of Bruce Townsend.

RATIONALE

At the close of this unit, students will recall some of the information they have learned by reviewing vocabulary words and playing a game. They will also express what they have learned about Northeast Indians in new drawings and writings.

OBJECTIVES

- 1) Students will review the vocabulary words to reinforce the concepts they have learned throughout the unit.
- 2) They will compare their understanding of Native Americans at the beginning and end of this study unit.

ACTIVITIES

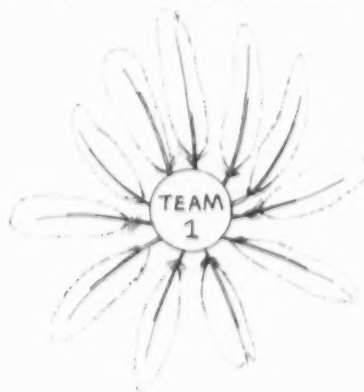
Materials

- Drawing and writing paper, pencils, crayons, and colored pencils
- Bag of colored feathers (see Native American Supplies)

#1 VOCABULARY GAME

Play a version of the "Jeopardy" television game show with the class to review the vocabulary words from the entire unit. Ahead of time, divide the students into two teams and have them prepare for the game by reviewing the vocabulary. Encourage students to study the definitions well so that they can support their team.

Beforehand, go over the words (see Glossary) and designate certain ones for each child. Choose words which fit the learning abilities of each student. To play the game, have five team members from each group stand at the front of the classroom. Tell them that you will provide the definition for a word and they must phrase the answer in the form of a question. For example, the teacher describes, "someone who studies the ways of life of groups of people" to which the child should respond "What is an archaeologist." If students forget the phrasing or if they give answers away to teammates, they should be disqualified. For every right answer, the team receives a colored feather. Include all students, in small groups, in the game. Prepare (or have students prepare) a classroom display, using the winning team's feathers.



#2 WRITE ABOUT NORTHEAST INDIANS

Have students make a list of the most important concepts about Northeast people that they have learned. Compare these lists to the lists they created at the beginning of this unit. Discuss the differences and similarities in their views—what new information do students feel is most important? If students are very young, have a group discussion and make a tagboard chart with their ideas.

#3 CREATE A DRAWING ABOUT NORTHEAST INDIANS

Have students create a drawing about the most significant information they have learned. Compare their drawings to the ones made at the beginning of the unit and ask them to comment on what they have learned. Students can use their new awareness to teach friends and family information about Northeast people.

Resource Lists



Native American Supplies

13

This list was assembled through a mailing in 1989. Inclusion was based upon responses and does not reflect endorsement by the Museum of the American Indian.

American Indian Crafts, 719 Broad St., Salamanca, NY 14779, (716) 945-1225.

Finished items include such Northeast items as cornhusk dolls (3"-\$8), beaded combs (\$6), beaded necklaces (\$7), stationery, Iroquois cookbook (\$3.75), deer hide shirts, and garments (\$85 and up).

Bob Fein Books, 150 Fifth Ave., Room 623, New York, NY 10011, (212) 807-0489.

This book distributor specializes in difficult to find or out-of-print publications about American Indians and he has over 6,000 volumes. Prices range from \$8 to \$125.

Buffalo Chips Indian Arts and Crafts, 327 S. 24th St. W, Billings, MT 59102, (406) 656-8954.

Pony beads are 300 for about \$1.50, authentic sinew for sewing, quills are \$3 for 1/4 ounce. Much more is available from this business including elks teeth, shell pendants, etc. Catalog is \$1.

Canyon Records and Indian Arts, 4143 North 16th St., Phoenix, AZ 85016, (602) 266-4823.

Well known for their comprehensive listing of albums/tapes of traditional Native American music, this business also sells glass beads, needles, metal items, shawl fringe, feathers, furs, and books. Prices range from \$1.50 or a hank of glass beads to \$25 for an entire porcupine skin.

Crazy Crow Trading Post, Box 314, Denison, TX 75020, (214) 463-1366.

Good selection of raw materials, make-it-yourself kits (coyote hats, etc.), and finished items such as quilled "medicine wheels," which are available through their \$3 catalog.

Elliot, Greene, and Company, 37 West 37th St., New York, NY 10018, (212) 391-9075.

Glass beads of all sizes and types are available. Prices are in kilos and range from \$10 to \$100. They also have many carved bone items such as bird fetishes and hairpipes.

Grey Owl Indian Craft Co. Inc., 113-15 Springfield Blvd., NY 11429, (718) 464-9300, Fax (718) 217-0507.

This business is the best known distributor of Indian art supplies in the New York metropolitan area. Their large catalog is \$2. Beads, ready-made roaches, knives, calico prints, tin cones, finished breast-plates, wool trade cloth by the yard, publications (one of the largest selections in the region), and over 4,000 items in all.

Indian Arts and Crafts Board, Room 4004, U.S. Department of the Interior, Washington, D.C. 20240, (202) 343-2773.

Request their free *Source Directory* which lists most of the Indian-owned arts and crafts businesses in the United States (includes Alaska) offering a wide variety of arts and crafts for purchase.

Irocrafts Ltd., RR2 Ohsweken, Ontario, Canada, N0A 1M0, (416) 765-4206.

Traditional items from the Six Nations Reservation are available from this outlet, for example, replicas of False Face masks, Iroquois pottery, dolls, completed stone pipes, headdresses, handmade snowshoes, splint baskets, how-to-make outfits and books, finished pouches, and an assortment of different raw materials (beads, bone hairpipes, etc.). Catalog is \$2.

Lithic Casting Lab, Route 1, Box 102, Troy, IL 62294.

Museum quality replicas of North American prehistoric stone artifacts are available from this business. Prices range from \$3.35 for a Woodland klunk side (notched arrowhead) to \$24 for an early marine shell gorget. Catalog is \$3.

Mohawk Nation Office, Caughnawaga Branch, Box 645, Caughnawaga, Quebec, J0L 1B0, Canada, (514) 638-4750.

Mohawk language tapes and publications are available.

Museum Store, Museum of the American Indian, Broadway at 155th St., New York, NY 10032, (212) 283-2420.

The Shop has carried, on occasion, a variety of finished Northeast items such as sweetgrass baskets, pipes, rattles, etc. No catalog, but write or call for information about what might be available.

Northeastern Taxidermy Studio, 232 West Bridge St., Catskill, NY 12414, (518) 943-5966.

Nearly every type of fur known in the Northeast is available through this business—beaver, otter, ermine, etc.—and they also sell items such as bear claws. Prices vary according to the rarity of the animal and are from \$7 to \$160.

Parsons Indian Trading Post and Museum, Wisconsin Dells, WI 53965.

Items are made of authentic materials and they include glass beads of all sizes and types, tin cones, porcupine quills, shells, mirrors, shawl fringe, furs, feathers, buttons (pipestone, nickel, elk, deer), and baskets. Prices range from \$4.50 for bundles of quills to \$125 for an otter hide.

Sunrise Trading Post, 35 Park Ave., Dumont, NJ 07628, (201) 384-4794.

Authentic materials and finished products are this business' specialty. Items include glass beads, beeswax thread, pheasant tails, deer toes, German conchos, abalone pendants, cowrie shells, books, etc. Prices range from \$.45 for a 3/4" abalone disc to finished buckskin garments at \$4 per square foot and moccasins.

Touching Leaves Indian Crafts, 927 Portland Ave., Dewey, OK 74029.

Wide variety of products (many about the Delaware) are available including books, beaded items, music and Delaware language tapes, and blankets in traditional styles.

Wa Ke' Da Trading Post, Box 19146, Sacramento, CA 95819, (916) 485-9838.

Beads, German silver pendants, furs and hides, bells, bone items such as teeth and claws, completed quill wheels, gourds, sweetgrass, Canyon records, etc. Prices range from \$1.50 per hank of small seed beads to all-wool Pendleton blankets for \$100 each.

Walbead Inc., 29-76 Northern Blvd., Long Island City, NY 11101, (718) 392-7616.

This firm sells primarily beads and beading supplies.

The following list includes publications, audio-visual materials, and loan kits about the Northeast native people. This list was assembled through a mailing in 1989. Inclusion was based on responses and does not reflect endorsement by the Museum of the American Indian. Unless otherwise noted, loan kits are without fees, but must be picked up and returned. **All prices listed are approximate, and they do not include postage and handling.** Specific names of books, magazines, and loan kits are in italics; audio-visual materials (videos, films, filmstrips, slide presentations, posters, and exhibits) and booklets are in quotes.

NEW YORK

Akwesasne Museum, Rt. 37, St. Regis Mohawk Reservation, Hogansburg, NY 13655, (518) 358-2240/358-2272, ext. 269.

Teionkwahontasen: Basketmakers of Akwesasne, \$6

Akwekon, native literary journal (printed quarterly), \$7

Mohawk Directory (printed bi-annually), \$2

Indian Time (printed bi-weekly), \$.50

Ethnological Pamphlets, \$.25

Portrait of Akwesasne, \$6

"Onenhakenra: White Seed", a film on the importance of corn to the Mohawk people and how it influenced Iroquois cultural development, rental: 16 mm (\$95/3 days), VHS (\$25/3 days), purchase: VHS (\$150)

"Music and Dance of the Mohawk," a film on the origin, development and meaning behind Iroquois social songs, rental: 16 mm (\$95/3 days)

"Mohawk Basketmaking," rental: 16 mm (\$95/3 days)

Slide shows (7-12 min.), complete package with slide carousel, synchronized tape and script, rental: \$15/3 days: "Legends," Vol. 1-3, "Corn Husk Doll Making," "Deer and Moosehide Tanning," "Mohawk Basketmaking," "Iroquois Wampum," "Packbaskets- Demonstration by Henry Arquette," "Iroquois Cradleboards," "Our Strength, Our Spirit-Contemporary Artwork of Akwesasne," and "The Rezz-A Portrait of Our Reservation, Akwesasne"

Traveling Exhibitions, a catalog is available and fees for displays are negotiable: "Teionkwahontasen: Basketmakers of Akwesasne," "Tsinikaiaitotenne Ne Akwesasne—A Portrait of Akwesasne," and "Our Strength, Our Spirit"

Council on Interracial Books for Children, Inc., 1841 Broadway, New York, NY 10023-7648, (212) 757-5339.

"Thanksgiving and Native Peoples" in *Bulletin* (Vol. 1016 and 917), publication for parents, educators, librarians, community leaders and others committed to raising children in a bias-free environment, \$2.95

Chronicles of American Indian Protest, includes documents and commentaries that recount the American Indians' struggle for survival, for high school, college and adult reading, \$7.95

Schoharie Museum of the Iroquois Indian, Box 158, Schoharie, NY 12157, (518) 295-8553/ 234-2276.

Map of Iroquois communities, \$.50

Map of Iroquois territory in the 1600's, \$.50

Information Sheets, \$.50 each

Iroquois Arts: A Directory of A People and Their Work, \$19.60

Color slides, black and white prints and contemporary craft items (e.g. cowhorn rattles, cornhusk dolls, moccasins, water drums, baskets, etc.) are available for purchase

Museum of the American Indian, Broadway at 155 St., New York, NY 10032, (212) 283-2420.

American Indian Dolls, An Educational Resource Kit, for parents and teachers of elementary students, \$5.95

A Child's World, catalog of an exhibit of children's clothing, toys, and games, \$2.25

Native Americans on Film and Video, Vol. 1 and 2, catalogs contain detailed descriptions of outstanding films and video productions of Indians from North, Central, and South America, Vol. 1, \$8, Vol. 2, \$7

A set of 10 slides of Northeast artifacts from the collection, \$12.50

Seneca-Iroquois National Museum, Allegany Indian Reservation, Box 442, Broad Street Extension, Salamanca, NY 14779, (716) 945-1738.

"The Seneca Nation of Indians," data sheet, free

"Comparative Governmental Structure," data sheet, free

"The Salamanca Lease," data sheet, free

"Origin Myths," data sheet, free

"Wampum," data sheet, free

"Iroquois Foods," data sheet, free

Spoken Arts, Box 289, New Rochelle, NY 10802, (914) 636-5482.

The Four Seasons in Lenape Indian Life, a resource kit which includes four filmstrips, four audio cassettes, and a teacher's guide, \$139.95 or one filmstrip and cassette can be purchased for \$39.95

Pocahontas, a read-a-long cassette tape, book, \$14, or a cassette, and six books for \$26

Suffolk County Archaeological Association, Drawer AR, Stony Brook, NY 11790, (516) 929-8725/671-6641.

"A Way of Life," prehistoric Indians of Long Island, a 14-page booklet (grades 4-8), \$5

"Indian Study Pictures," packet of visual materials (lower elementary students), \$7

Native Life and Archaeology workbook (grades 4-8), \$20

Town of Yorktown Museum, 1974 Commerce St., Yorktown Heights, NY 10598, (914) 962-2970.

"Through the Smokehole," booklet on the Mohegan Indians, \$.25

"Wappinger Mohegan Indians," educational poster, \$1

CALIFORNIA

San Diego Museum of Man, 1350 El Prado, Balboa Park, San Diego, CA 92101, (619) 239-2001.

A New World, Volume 3, a mini-anthropology handbook includes a short outline of the Northeast, \$1.50

CONNECTICUT

American Indian Archaeological Institute, Rt. 199, Box 260, Washington, CT 06793, (203) 868-0518.

Algonquian study kit (Grades 4-6), contains pictures, games, puzzles, \$7.50

Filmstrips, 13 selections on the Northeast Woodland Indians with cassette tapes and teacher's guides, rental: \$5 per filmstrip

The Mattatuck Museum, 144 West Main St., Waterbury, CT 06702, (203) 753-0381.

Native Peoples of the Northeast Woodlands (Grades 1-3), a loan kit which contains artifacts, mounted illustrations, books and teacher's guide, rental: \$10 first week

Peabody Museum of Natural History, Public Education Dept., Yale University, Box 6666, 170 Whitney Ave., New Haven, CT 06511, (203) 436-1710.

Prehistory of Connecticut's Native Americans, Lucianne Lavin, a comprehensive guide used in conjunction with an exhibition on the prehistory of Connecticut, free to Connecticut educators

Pictures of Record, Inc. 119 Kettle Creek Rd., Weston, CT 06883, (203) 227-3387.

Archaeological slide sets on early Ohio native people, includes 20-110 color slides, written information, bibliography, notes, and more, prices vary but average about \$100 per set for 60 slides

DISTRICT OF COLUMBIA

National Geographic Society, Educational Services, Dept. 86, Washington, D.C. 20036, (800) 368-2728.

Resource loan kits (K-12) and slide sets can include information booklets, activity sheets, teacher's guides, cassette tapes, or filmstrips spanning many anthropology topics. Some include the Ice Age hunters, prehistoric life in the Americas, early settlers, the life of the American Indian, etc. Prices range from \$30 to \$110.

ILLINOIS

Cahokia Mounds Museum, Educational Programs, Box 681, Collinsville, IL 62234, (618) 346-5160.

"Cahokia Mounds, A Prehistoric Legacy," a video package or slide/tape program, illustrates the history of Indian culture at Cahokia Mounds as well as the archaeological techniques used to study the site, free

"The Cahokia Arrow Point," a slide set illustrating the manufacture and use of Cahokia arrow points, free

MAINE

Maine State Museum, State House Station 83, Augusta, ME 04333, (207) 289-2301.

"Prehistoric Peoples of Maine," a teacher's resource unit designed for upper elementary social studies classes, \$2

Native Peoples of Maine, a loan kit with materials provided for the presentation of activities centered around the basic needs of food, clothing, and shelter, and how Maine's native peoples satisfied these needs, no fee for Maine schools

Robert Abbe Museum of Stone Age Antiquities, Sieur de Monts Spring, Box 286, Bar Harbor, ME 04609, (207) 288-3519.

"Maine Prehistory Through Archaeology" (Grades 5-8), a six-week curriculum unit which includes two artifact kits and a slide/cassette program, no fee for Maine schools

MASSACHUSETTS

Plimoth Plantation, Education Dept., Box 1620, Plymouth, MA 02360, (508) 746-1622.

Teacher's kits pertaining to the Pilgrims and the first Thanksgiving (K-12), prices are about \$20 each

NEW HAMPSHIRE

The Regional Center for Educational Training, 11 Eldridge St., Box 759, Lebanon, NH 03766, (603) 448-6508.

Teacher's Guide, contains more than 100 pages of background information on archaeology, prehistory, tool-making, etc.; many learning activities; an extensive bibliography; lists of additional, related educational resources; and two inserted booklets on Vermont prehistory and archaeological preservation

Loan kits on *Indians of New England* include artifacts, background information and activity sheets. These are available to New Hampshire schools within a 60-mile radius of Lebanon, fees are about \$6 per student.

NEW JERSEY

The Morris Museum, 6 Normandy Heights Rd., Morristown, NJ 07960, (201) 538-0454.

About 20 different school loan boxes on Northeast Indian topics are available, no fee to public or private schools in Morris County, groups outside of Morris County are charged \$40 per school year. Among these are:

Making and Using Indian Stone Tools
New Jersey Archaeology
Eastern Woodland Set
Costumed Iroquois Figures (models)
Elm Bark Canoe (model)
Woodland Diorama
Woodland Grinding Stones
Woodland Bark or Thatched Wigwam (models)

The New Jersey Historical Society, 230 Broadway, Newark, NJ 07104, (201) 483-3939.
"The Indians of New Jersey" in *Jersey Journeys* (1983-84, No. 2), \$1

New Jersey State Museum, Archaeology/Ethnology Bureau, 205 West State St., Trenton, NJ 08625,
 (609) 292-8594.

These activity sheets are free:

"Studying the Delaware Indians"
"The Lenni Lenape"
"The Lenape in the American Revolution"
"Indian Culture"
"From Lenape Territory to Royal Province, New Jersey 1600-1750,"
"Some Woodland Indian Foods"
"Indian Musical Instruments"
"Indian String Figures"
"Some Indian Games"
"Notes on Woodland Indian Culture"
"The Creation Myth"

Film loan service, 16 mm films from the Museum's 2,000 title collection are available to any NJ school or non-profit community group for a nominal fee

Traveling exhibition service, traveling exhibitions are available to NJ schools and NJ non-profit organizations

"Indians in New Jersey Today," 60 minutes, 3/4" videotape in which Native Americans now living in NJ respond to questions about their heritage

The Newark Museum, 49 Washington St., Box 540, Newark, NJ 07101, (201) 596-6630.

Loan collections are available which include artifacts of the Eastern Woodlands Indians—costumes, handicrafts, home and transportation models, masks, tools and weapons, utensils

Paterson Museum, 2 Market St., Paterson, NJ 07501, (201) 881-3874.

"Lenni Lenape: New Jersey's Native People," \$2

Teacher's outline and suggested classroom activities on the Lenape, free

Lenape Artifacts, a loan collection consisting of artifacts from the Passaic Valley

Seton Hall University Museum, South Orange, NJ 07079, (201) 761-9543.

The Indians of Lenapehoking, \$5

Resources and Activities Supplement, supplement to *The Indians of Lenapehoking* which includes games, puzzles and other activities, \$7.50

Two maps and 28 posters, illustrating prehistoric and historic Lenape life, \$15

The Lenape Indian: A Symposium, \$8

The Miller Field Site, \$6

The Archaeology of the Tocks Island Area, \$8

The Minisink Site, \$6

The Historic Minisink Settlements, \$4.50

Wayne Township Historical Commission, 533 Berdan Ave., Wayne, NJ 07470, (201) 694-7192.

The Archaeology of Wayne, the prehistory of the Lenape in northeastern New Jersey, \$12

NORTH CAROLINA

Museum of Anthropology, Wake Forest University, Box 7267, Winston-Salem, NC 27109, (919) 761-5282.

General bibliography on North Carolina Indians, free

North Carolina Indian Coloring Book, \$1

Activity sheets on North Carolina Indians for elementary and junior high levels, free

OHIO

The Mahoning Valley Historical Society, 648 Wick Ave., Youngstown, OH 44502, (216) 743-2589.

"The Mahoning Valley Indians," educational packet for grade 3, \$10

The Arms Museum as a Social Studies Resource, Local Pioneer, Indian and Community Life, includes 16 classroom activities related to Woodland Indian life, \$10

Mound City Group National Monument, 16062 State Rt. 104, Chillicothe, OH 45601, (614) 774-1125.

Slide loan programs are free and programs may include one or more of the following: a script, cassette tape, artifacts, and a booklets.

"An Introduction to the Hopewell People" (all ages)

"Introduction to Archaeology I" (all ages)

"Introduction to Archaeology II" (all ages)

"Ohio's Prehistoric Peoples" (Grade 6 and older)

The Ohio Historical Society, Educational Services Dept., 1982 Velma Ave., Columbus, OH 43211, (614) 466-1500.

"The Historic Indian in Ohio," \$2

"Flint Working Techniques of the American Indians: An Experimental Study," \$2

Ohio's Prehistoric Peoples, \$4.95

Paleo-Indians of Ohio, \$5.25

"Indian Cultures of Ohio: A Resource Guide for Teachers," \$2.50

"Indian Chiefs of Ohio," \$1.50

Filmstrips, on the prehistoric and historic people of Ohio circulate one week with an additional week for mailing, free

Ohio Archaeology, a loan kit which contains artifacts associated with the prehistoric cultures of Ohio, an 80-slide program, instructor's guide, available to schools and organizations in the Columbus area

"Picture Card Set," contains 24-color pictures of artifacts and exhibits on display in the Ohio Historical Center, cards circulate for two weeks with an additional week for mailing, with the borrower paying return postage

Slide sets on Ohio's prehistory, circulate for two weeks with an additional week for mailing, with the borrower paying return postage

"Ohio's Prehistoric Peoples" (Grades 5-12), a audio-visual program which illustrates the chronology of the prehistoric Indians who occupied the Ohio area, contains 80 color slides, a Kodak slide tray, a cassette tape and an audio script, purchase, \$70

PENNSYLVANIA

Lenni Lenape Historical Society, Fish Hatchery Rd., Allentown, PA 18103, (215) 434-6819, 797-2121.

Papers:

"Arrowhead I.D. Chart," \$.55

"Corn and Recipes," \$1

"Cranberries and Recipes," \$.55

"Leak Chart" (55 trees), \$1

"Lenape Clothing Changes," \$.85

"Lenape Plants and Present Day Uses," \$.85

"Life in 17th and 18th Century Eastern Pennsylvania," \$1.50

"Map of Philadelphia/Word Meanings," \$1

"Native Cultures Map, Early Contact and Present Times," \$1
 "Porcupine Quill Work," \$.75
 "Pumpkin and Recipes," \$.35
 "Resource List of Books," \$.35
 "Sample of Lenape Foods," \$.95
 "Stone Tools I.D. Chart," \$.35
 "The Buffalo and Its Uses," \$.50
 "The Deer and Its Uses," \$.50
 "Wampum," \$.50
 "Wigwam Pattern," \$1

Lycoming County Historical Museum, 858 West 4th St., Williamsport, PA 17701, (717) 326-3326.

"Sketch Map of Loyalsock Creek: Its Tributaries and Place Names in Lycoming and Sullivan Counties," \$.35

Packet of Six Maps of Indian Paths Around Williamsport, \$.50

"Archaeology in Lycoming County," *Journal of the Lycoming County Historical Society* (Fall 1984), \$1.59

"American Indian as Hunter," \$1.06

"Discovering PA's Archaeological Heritage," \$2.92

Indians in Pennsylvania, \$5.30

Indian Artifacts of the East and South: An Identification Guide, \$12.67

Susquehanna's Indians, \$16.91

Man, Land, and Time, \$21.20

The University Museum, University of Pennsylvania, 33rd and Spruce Sts., Philadelphia, PA 19104, (215) 898-4025/4015.

North American Indian Exhibit, Box I, an artifact loan collection contains mostly Northeast Woodlands materials, collection exhibit is available for display in Philadelphia schools

RHODE ISLAND

Haffenreffer Museum of Anthropology, Brown University, Mount Hope Grant, Bristol, RI 02809, (401) 253-8388.

"New England Tribes of the Early 17th Century," 20-page packet which also includes a map, bibliography, types of Native American foods, and craft instructions for cornhusk doll-making and fingerweaving, \$5

VERMONT

The Discovery Museum, Education Department, 51 Park St., Essex Junction, VT 05452, (802) 878-8687.

The same materials are available through the Regional Center for Educational Training in Lebanon, New Hampshire

Robert Hull Fleming Museum, University of Vermont, Burlington, VT 05405, (802) 656-2090/656-0750.

Slide presentation on the original Vermonters, loan for 10 days, \$2.50

Traveling exhibition available to schools and libraries consisting of photographs, text and archaeological artifacts on the prehistoric Woodland Indians and the contemporary Abenaki of Vermont

Vermont Historical Society, 109 State St., Montpelier, VT 05602, (802) 828-2291.

Vermont's Original Inhabitants: An Elementary School Guide to Prehistory, a manual for teachers, free to Vermont educators

Vermont Indian Kit, a hands-on loan kit which includes tools, artifacts, photographs and brief text, no fee to Vermont educators

WASHINGTON

Daybreak Star Press, United Indians of All Tribes Foundation, Box C-99305, Seattle, WA 98199, (206) 285-4425.

Our Mother Corn, teacher's guide on the importance of corn among Native American people of North (including the Seneca) and South America, \$7

WISCONSIN

Kenosha Public Museum, 5608 and 10th Ave., Kenosha, WI 53140, (414) 656-8026.

Activity sheets on Northeast Indians with puzzles and word-hunts, grades K-5, free

Logan Museum of Anthropology, Beloit College, Beloit, WI 53511, (608) 365-3391, ext. 677.

Curriculum materials for 4th grade on the mound builders of southern Wisconsin, Potawatomi, Cahokia, and Winnebago with student workbooks and teacher's guides, price unknown

University Telecommunications, University of Wisconsin, Stevens Point, WI 54481, (715) 346-2647.

"The Early People of Central Wisconsin," a 30 min. anthropology videotape on the prehistory of the region with workbook, for high school students and adults, rental \$25, purchase \$50

CANADA

Huron Museum, Little Lake Park, Box 638, Midland, Ontario, L4R 4P4, Canada (705) 526-2844 / 526-8757.

The Hurons, Wilfrid and Elsie Jury, \$3

Huron Indian Activity Book, Rosemary Vyvyan, \$3

Men of Huronia, Jack Yelland, \$2

First Canadian Christmas Carol, \$. 50

Manitoba Indian Cultural Education Centre, People's Library, 119 Sutherland Ave., Winnipeg, Manitoba, R2W 3C9, Canada, (204) 942-0228/942-0229.

Lifestyles-Manitoba Indians, educational coloring book, \$2

Manitoba Elders Book, \$6

Making It At Sagkeeng, cookbook, \$10.95

The Shocking Truth About Indians in Textbooks, \$12.50

People's Library Bibliography, \$15

People's Library Reference Acquisitions Listing, \$15

Newfoundland Museum, Historic Resources Division, 283 Duckworth St., St. John's, Newfoundland, A1C 1G9.

The following educational materials are free and available in English and French:

"Ontario Prehistory"

"Indian Rattles"

"The Iroquois"

"The Indians of the Ottawa Valley"

"The Algonquian Family"

"The Micmac"

"The Ojibwa"

"Bark Canoes"

"Cradle Boards"

"False Face Curing Society"

"The Indian Calendar"

"Lacrosse"

"Moccasins"

"Native Contributions to Present-Day Life"

"String Games"

"The Wigwam"

"The Recovery and Translation of Native Speeches"

"Accompanying Ancient Iroquois-White Treaties"

"Indian Trade Silver"

The North American Indian Travelling College, R.R. 3, Cornwall Island, Ontario, K6H 5R7, Canada,
(613) 932-9452.

"Mohawk Coloring Book," \$3

Contributions from the Original People of the Americas, coloring book, \$3.50

Traditional Teachings, stories about the history, laws and rules of the Iroquois, \$7.50

Ionsokwa, coloring book in the Mohawk language, \$1.50

Tisigewin, coloring book in the Chippewa language, \$1.50

Coloring Book of Our Nations, \$3

Wampum Belts, \$5

Tales of the Iroquois, Vols. 1 and 2, \$5 each

Legends of the Nations, \$5

Tewaarathon, the Mohawk story of lacrosse, \$6 (soft cover) and \$10 (hard cover)

White Roots of Peace, the law of the Hotinonshonni, \$5

N.A.I.T.C. Resource Catalog, 35 mm. films available, \$1

"Ontario Directory of Native Crafts People," \$1

Flash cards, English/Mohawk, \$2

Booklets on leaders and elders, \$1-\$3 each

Culture posters, \$1 each

Woodland Cultural Centre, 184 Mohawk St., Box 1506, Brantford, Ontario, N3T 5V6, Canada (519)
759-2650

"History of Six Nations Education," \$5

"Woodland Indian Games," \$5

"Native Headdresses," \$5

"Native Clothing," \$5

"Native Jewelry," \$5

"Woodland Agriculture," \$5

"Native Moccasins," \$5

"Woodland Indian Foods," \$5

"Longhouse of One Family," \$5

Reserve Communities: A Six Nations History Unit, \$10

Six posters of headdresses for each of the Iroquois Nations:

17" x 21" color, \$70

17" x 21" black and white, \$9

8-1/2" x 11" black and white, \$4.50

The following list includes tours and special programs about Indians from the Northeast offered by cultural institutions. The list was assembled in 1989. Inclusion was based on responses and does not reflect endorsement by the MAI. **Program fees are approximate, all organizations require advance scheduling, and most require a minimum of 10 and a maximum of 30 people for special programs. Contact institutions for more information.** Organizations designated with an asterisk (*) indicate they are Indian-owned.

NEW YORK

*Akwasasne Museum, Rt. 37, St. Regis Mohawk Reservation, Hogansburg, NY 13655, (518) 358-2240 / 358-2272, ext. 269.

Museum tour which focuses on the philosophies, arts, traditions and ways of life of the Mohawk people past and present is offered. Fees are \$1 per person.

*American Indian Community House, 842 Broadway, New York, NY 10003, (212) 598-0100.

Native Americans run this organization. It is primarily a social and health services facility for Indians in the New York City area. A tour of the premises and nearby art gallery, also run by the Community House, can be arranged for older student groups with no fee.

American Museum of Natural History, 79th Street and Central Park West, New York, NY 10024, (212) 769-5300.

Special 1-1/2 hour program for New York City schools which includes hands-on experiences for groups, 3rd through 9th grade, in the Eastern Woodlands hall. A class donation is required as admission. Suburban schools may schedule an hour program in the afternoons and the fee is about \$3 per child. Lunchroom is available on a limited basis but reservations are required. Groups are admitted without guided tours.

The Brooklyn Museum, 200 Eastern Parkway, Brooklyn, NY 11238, (718) 638-5000, ext. 221.

Gallery programs in the Native American collections are offered most weekdays for K-12th grades. Fees are about \$1 per student. Three-hour studio programs on American Indians with participatory experiences also available, \$2 per child.

High Rock Park Conservation Center, 200 Nevada Avenue, Staten Island, NY 10306, (718) 987-6233.

Many different environmental programs are available such as "What's Alive?," "Forest Impressions," "Autumn's Harvest." Fee is \$1 per person.

Inwood-Heights Parks Alliance, 624 W. 207th Street, New York, NY 10034, (212) 304-0730.

They offer special programs on the environment and geology for all school age levels. Fees range from \$2 to \$4 per person, primarily depending on the length of the program.

Schoharie Museum of the Iroquois Indian, Box 158, Schoharie, NY 12157, (518) 295-8553 / 234-2276.

Multi-media one-hour programs are available ("The Iroquois Indians," "Storytelling," and "Indians of Yesterday") on the Iroquois for students of all ages. Fee is \$1 per program. Craft demonstrations are scheduled May through October. A lecture series entitled "Views of Iroquoia" is scheduled during the year and an Iroquois Indian Festival is held every Labor Day weekend.

Long Island Culture History Lab and Museum, Hoyt Farm Park, New Highway, Commack NY, (516) 543-7804/929-8725.

"Long Island Indian and Archaeology Program," a four-hour program which includes an Indian / nature study walk, craft activities, an archeological dig, and pre- and post-visit materials is offered seasonally with a fee of \$6 per person; reduced-cost days are available. Long Island Culture History Workshops, lower elementary programs, include Indian face painting and

naming, are offered with authentic storytelling or craft activities. Upper elementary school program includes audio-visual show on the Long Island Indians, hands-on activities. Fees are about \$1 per person.

The Museum of Staten Island, 75 Stuyvesant Pl., Staten Island, NY 10301, (718) 727-1135.

"Lenape at Work and Play," are two programs which have been designed to teach how the Lenape survived and prospered long ago. Topics include: food, shelter, clothing, recreation, and tribal beliefs. A teaching kit containing many representative articles for classroom use is also available.

*Native American Education Program, 234 West 109th St., Room 507, New York, NY 10025, (212) 663-4040.

Federally funded, this program is geared towards Native American children in the New York public schools, but they offer in-school programs for classes or schools with native students. They also give special programs to groups who wish to visit them and their resource center, no fees.

The New York Botanical Garden, Bronx, NY 10458, (212) 220-8748.

"Speakers for Schools," an outreach program is available and designed to bring workshops and lectures to the school classroom. A wide variety of topics are offered including: "The History and Ecology of the New York Botanical Garden Forest." The fee is \$110 per program. A guided tour program entitled "The Forest Nature Walk" is offered in which groups tour one of the last remaining portions of the original forest which once covered New York City. Fee is \$30 per 16 children. Also available are "Minicourses" which are two-hour workshops held at the Garden. Topics include: "The Northeast Forest," "Foods and Grasses," "Pumpkins and Cranberries," and others. Fees are \$95 a program.

The Museum of the American Indian, Broadway at 155th St., New York, NY 10032, (212) 283-2420. General admission is \$3 for adults, \$2 for students and seniors.

The collection represents American Indian cultures from North, Central, and South America, and artifacts span a time period of over 10,000 years. About 11,000 artifacts are on view with over 1,600 from the Northeast Woodlands. The Native American Arts Program presents demonstrations by native artists and artisans most weekdays. Other programs are available and group/school rates average about \$2 per person. Groups are admitted on their own but all groups must make reservations. There is no lunchroom.

Queens Botanical Garden, Education Department, 43-50 Main St., Flushing, NY 11355, (718) 886-3800.

"Foraging for Natural Foods", a program on edible wild plants which examines how early American Indians and colonists met their basic food needs, is offered for ten year olds and up. Fees are about \$1 per child.

Sainte Marie de Gannentaha, Office of Museums and Historical Sites, Onondaga County Parks, Box 146, Liverpool, NY 13088, (315) 451-7275.

School tours will be available in the summer of 1991. This site is being renovated to have 4,000 sq. ft. of permanent exhibits on the impact of French-Iroquois contact in the 17th century and a permanent living history program of a re-created 1656 French colonial site among the Onondaga Nation. A variety of school programs will be offered.

*Seneca/Iroquois National Museum, Allegany Indian Reservation, Box 442, Broad Street Ext., Salamanca, NY 14779, (716) 945-1738.

Guided tours are available and a donation of \$.50 per person is requested. School visits may also be arranged in the local area, fees vary.

*Six Nations Indian Museum, Onchiota, NY 12968, (518) 891-0769/891-2299.

Lectures and guided tours are available by appointment during particular times of the year. The programs are included in the admission fees of \$1 per adult and \$.50 per child. July 1 through Labor Day the hours are 9:30 AM to 6 PM.

The Town of Yorktown Museum, 1974 Commerce St., Yorktown Heights, NY 10598, (914) 962-2970/962-2811.

Tours, 1-1/2 hours, of the Woodlands Room are available. Fees are about \$1.25 per person.

Urban Park Rangers programs in each borough highlight the environment and Northeast native cultures. Self-guides are also available for some parks.

Bronx	(212) 430-1890 (Van Cortland Park and Pelham Bay)
	(212) 589-0096 (Crotona Park)
Brooklyn	(718) 287-3400
Manhattan	(212) 397-3091
	(212) 397-3091 (Inwood Park)
Queens	(718) 699-4204
Staten Island	(718) 442-1304

Wave Hill, 675 West 252 St., Bronx, NY 10471, (212) 548-5449.

"Maple Sugaring" program and demonstration for grades 1-9 during early spring are available and last about an hour. Fee is \$2 per student and program dates are chosen by lottery in the fall.

CONNECTICUT

American Indian Archaeological Institute, Rt. 199, Box 260, Washington, CT 06793, (203) 868-0518.

Many different field trip programs, 90 minutes each, are offered and most include multi-media presentations. Age levels for particular programs vary, many are for those nine years old and up. Topics include archaeology, history, and ethnobotany. Displays include a reconstructed Algonquian village, a furnished longhouse, and an archaeological site. Fees are \$3 per student, \$4 per adult. Special workshops (beading, shoebox archeology), teacher workshops, and assembly programs are available and these have different fee schedules.

The Bruce Museum, Museum Dr., Greenwich, CT 06830, (203) 869-0376.

Programs on Indians of the Northeast are offered. Fee about \$1 per student. An outreach program on the same topic is also available. All programs include hands-on materials and interactive sessions.

The Mattatuck Museum, 119 West Main St., Waterbury, CT 06702, (203) 753-0381.

The museum offers an outreach program on "Connecticut's Native People." This program is designed for grades 4-5 and includes hands-on materials. Fee averages \$1 per student, plus mileage.

Peabody Museum of Natural History, Yale University, 170 Whitney Ave., Box 6666, New Haven, CT 06511, (203) 436-1710.

One-hour guided tours and slide presentations are available weekdays for elementary and high school students. Topics focus on Connecticut's native people. The fee is about \$1 per participant.

Roaring Brook Nature Center, 70 Gracey Rd., Canton, CT 06019, (203) 693-0263.

Two programs which highlight Northeast native people are offered. Programs vary in length and are offered for different age levels. Fee is \$2.50 per student. In summer a week-long class is available for students entering grades 2-4. Fee is \$60 for members and \$70 for non-members.

Stamford Museum and Nature Center, 39 Scofieldtown Rd., Stamford, CT 06903, (203) 322-1646.

Among other Indian school programs available during the school year, the Center offers "Native Americans of the Woodlands." The program focuses on past customs and lifestyles, and the strong relationship each culture has had with the natural world. In addition, a planetarium show covers a broad range of legends as manifested among star patterns of the skies. The Northeast program is designed for grades 1-12, and the planetarium show for grades 3-12. Fee is \$1.25 per student for admission to the Center. Programs are free with appointments.

ILLINOIS

Illinois State Museum, Spring and Edwards, Springfield, IL 62706, (217) 782-7386.

Four multi-media programs are available for school groups at particular times during the school year. Sometimes hands-on materials are used. Two programs are for grades 1-5: "Indians of North American" and "Historic Indians in Illinois through 1800." For grades 1-8, "Peoples of the Past" and for grade 4-12 "Archaeology and Prehistoric Indians of Illinois" are offered. There is no fee.

MAINE

Maine State Museum, State House Station 83, Augusta, ME 04333, (207) 289-2301.

A 30-minute program for students is offered about prehistoric peoples and their use of stone tools. The program includes hands-on materials and students can try "pressure flaking" by using antlers and stone chert to create prehistoric tools. There is no fee.

Robert Abbe Museum of Stone Age Antiquities, Sieur de Monts Spring, Box 286, Bar Harbor, ME 04609, (207) 288-3519.

Indian program, offered free-of-charge to school groups, includes hands-on materials and activities, such as, flint-knapping. An outreach program is offered in which archaeologists visit schools state-wide and present programs on the Native Americans of Maine. Programs are free. Also available is "Teaching Archaeology and Maine Prehistory," a course for teachers which can be used as a preparation for the curriculum unit or for re-certification credit. The course fee is \$150.

MASSACHUSETTS

The Peabody Museum, East India Sq., Salem, MA 01970, (617) 745-1876.

A multi-media one-hour tour which focuses on the New England Woodlands, Plains, and Northwest Coast cultures is available. Fee is \$1.50 per student.

*Plimoth Plantation, Box 1620, Plymouth, MA 02360, (508) 746-1622.

This cultural institution has a reconstructed Wampanoag Indian settlement and a colonial settlement and many programs focus on 17th century life (see fig. 28, 29). The exhibits are open to the public April through November. Group fee is variable. Workshops are offered and the fee is \$2.50 per participant. During the winter an outreach program is available where educators bring hands-on materials to the classroom. Fees average \$80 per program plus travel expenses.

MICHIGAN

Museum of Natural History, University of Michigan, 1109 Geddes Ave., Ann Arbor, MI 48109, (313) 764-0478.

One-hour guided tours are available with themes including "Prehistoric Life" and "Native Americans." The fee is \$.50 per person for up to 60 people.

NEW JERSEY

The Montclair Art Museum, S. Mountain and Bloomfield Aves., Box 1582, Montclair, NJ 07042, (201) 746-5555.

Tours and workshops on the Northeast Woodlands are offered to groups of all ages. Fees are \$1 per person for a one-hour tour and \$1.50 for both the tour and workshop (two hours). A one-hour outreach program is also available and it includes a slide presentation, hands-on materials, and activities. The fee is approximately \$1 per student.

The Morris Museum, 6 Normandy Heights Rd., Morristown, NJ 07960, (201) 538-0454.

A one-hour tour of Eastern Woodlands and North American Indians includes hands-on materials. No fee for local schools, other groups are charged \$1 per person. After-school programs are available for \$.75 per person. Workshops are also available for elementary students and topics include pottery, basketmaking, food preparation, musical instruments, etc. Fees include materials and are about \$10 per participant, per session (most include 2-4 sessions).

New Jersey State Museum, 205 West State St., Trenton, NJ 08625, (609) 292-6347/292-8594.

Group tours with multi-media presentations and hands-on materials are available for children of all ages, year round, no fees. Topics include "Indians and Their Environment," "The Delaware and the Seasons," "Indians and Europeans," "Indians Today in New Jersey," "Sandbox Archaeology: Fieldwork and Observation," and more. A special fall program is designed to satisfy the requirements for the Boy Scout Indian Lore badge, but it is not exclusively for Boy Scouts.

The Newark Museum, 49 Washington St., Box 540, Newark, NJ 07101, (201) 596-6615.

Guided tours are offered of a permanent exhibition entitled "Arts of Living in Native North America."

Paterson Museum, 2 Market St., Paterson, NJ 07501, (201) 881-3874.

An archaeological tour with hands-on materials which highlights a 1,000-year-old Delaware dugout canoe is available. Fee is approximately \$1 per person.

Trailside Nature and Science Center, Coles Ave. and New Providence Rd., Mountainside, NJ 07092, (201) 789-3670.

"New Jersey Indians," a 1-1/2 hour multi-media program on the Delaware is offered all year for those nine years old through adult. A special program about maple sugaring is presented for six years old and up during the spring and the fee for both of these programs is approximately \$1 per participant.

NORTH CAROLINA

Museum of Anthropology, Wake Forest University, Box 7267, Winston-Salem, NC 27109, (919) 761-5282.

Three museum classroom programs, "North Carolina Indians," "North American Indians," and "Archaeology: Technique and Interpretation" are offered. Program includes a tour of the galleries and activities. Fee is about \$1 per student.

OHIO

Ohio Historical Society, 1985 Velma Ave., Columbus, OH 43211, (614) 466-1500.

Multi-media programs (20-30 min.) are offered. These programs are presented in the Nature Lab Theatre and cover themes such as "Ohio's Historic Indians" and "Ohio's Prehistoric Indians." There are no fees for the programs but there is a \$10 entrance fee per bus to the site.

PENNSYLVANIA

Hershey Museum of American Life, Box 170, Hershey, PA 17033, (717) 534-3425.

Guided tours of the exhibits include "Native American and Eskimo Cultures" and "Indians and Their Environment." Both programs are about an one hour and include discussions of Northeast cultures. Fee is about \$1.25 per child. Two-hour activity sessions, "Native American Culture" and "Eastern Woodlands" are also available with a fee of \$1.75 per child. An outreach program, focusing on the Eastern Woodlands Indians, may be scheduled September through April. Fees are \$15 per visit plus mileage.

Lenni Lenape Historical Society, R.D. #2, Fish Hatchery Rd., Allentown, PA 18103, (215) 434-6819/797-2121.

Multi-media and multi-sensory programs on the Lenape, one to two hours in length, are available for pre-school through adult audiences. Activities are both indoors and outdoors. Fees range from \$1.50 to \$3 per participant. An outreach program can be scheduled for the classroom. Fees are dependent upon location and program length. In addition, many special agricultural events are scheduled throughout the year, including a corn planting ceremony in May, the roasting ears of corn foodfest in August, and a Thanksgiving program in October.

The North Museum, Franklin and Marshall College, Box 3003, Lancaster, PA 17604, (717) 291-3941.

Programs offered are guided tours of the museum's collection of Palaeo-Indian through historic Susquehannock sites. "The Indians of Lancaster County" is a special program which demonstrates how archaeologists work in the field and includes a hands-on demonstration of early stone tools. All programs are free.

The University Museum, University of Pennsylvania, 33rd and Spruce St., Philadelphia, PA 19104, (215) 898-4025/4015.

One-hour guided tours of the North American Indian collection are offered at particular times. Fees are about \$1 for school groups. Also offered is a special outreach program "Museum on the Go," designed to give instruction on North American Indian cultures. Fee is \$200 for the six-week enrichment program. Classroom visits by Native American speakers can also be arranged.

RHODE ISLAND

Haffenreffer Museum of Anthropology, Brown University, Mount Hope Grant, Bristol, RI 02809, (401) 253-8388.

"Indians of the Northeast," a two-hour multi-media program is offered for grades three and older. Children may experience a wigwam, try on clothing, and taste Native American foods. Fee is about \$2 per child. Also available is a traveling van program, "Indians of the Northeast," which brings slides, artifacts, costumes, and crafts to the classroom. Fees are about \$2 per student. Other programs for older groups are available.

Museum of Primitive Culture, 1058 Kingston Rd., Peacedale, RI 02883 (401) 783-5711.

Two one-hour programs are offered. The "Museum Program," includes a story and/or tour, a treasure hunt or activity game sheet, and hands-on materials and activities. The fee is \$.50 per child. "Traveling Program," an outreach program includes pre-visit preparation, on-site traveling exhibition, and activities. Fee is \$15 plus \$.50 per child.

VERMONT

Robert Hull Fleming Museum, University of Vermont, Burlington, VT 05405, (802) 656-2090, 656-0750.

A two-hour program designed to fit the needs of each class on Native American cultures in North America, including the Northeast Woodlands, is offered. Art projects and a tour of the exhibitions are included. Fee is about \$.50 per student.

WISCONSIN

Kenosha Public Museum, 5608 10th Ave., Kenosha, WI 53140, (414) 656-8026.

Museum tours are offered which focus on Northeast Indians. No fee.

Red Cliff Cultural Institute, Box 51, Bayfield, WI 54814, (715) 779-5858, 779-5805.

Educational programs on Native Americans are offered throughout the year and themes change according to the seasons.

CANADA

Huron Museum, Little Lake Park, Box 638, Midland, Ontario L4R 4P4, (705) 526-2844, 526-8757.

Guided tours of the Huron Indian Village and Huron Museum are offered. In addition, two slide shows on the Huron Indians are presented to visitors as part of their museum visit.

North American Indian Traveling College, RR 3, Cornwall Island, Ontario, K6H 5R7, (613) 932-9452.

Tours of the museum, including the authentic Indian village, are available from May through October. Also available are Travel Troupe presentations, given throughout the year.

Governments Today

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This list includes the original Northeastern tribal governments in the United States only. Asterisks (*) indicate tribes or nations which are not federally recognized.

CONNECTICUT

Golden Hill Paugussett Tribe*
Stanavage Road
Colchester, CT 06415

Mashantucket Pequot Tribe
Box 160
Ledyard, CT 06339

Mohegan Tribe*
1814 Norwich-New London Tnpk.
Uncasville, CT 06832

Paucatuck Pequot Tribe*
939 Lantern Hill Road
Ledyard, CT 06339

Schaghticoke Indian Tribe*
Box 67
Kent, CT 06757

DELAWARE

Nanticoke Tribe*
RD #4, Box 268
Riverdale Park
Millsboro, DE 19966

KANSAS

Delaware-Muncie Tribe*
Box 274
Pomona, KS 66076

Kickapoo Tribe
Rt. 1, Box 157A
Horton, KS 66439

Prairie Potawatomi Tribe
Box 97
Mayetta, KS 66059

Sac and Fox Tribe
Box 38
Reserve, KS 66529

Swan Creek and Black River
Chippewas*
519 Willow Street
Ottawa, KS 66067

MAINE

Association of Aroostook
Indians*
429 Main Street
Presque Island, ME 04769

Houlton Maliseet Tribe
Box 576
Houlton, ME 04730

Indian Township Passamaquoddy
Box 301
Indian Township, ME 04668

Pleasant Point Passamaquoddy
Box 343
Perry, ME 04667

Penobscot Tribe
Indian Island Reservation
Six River Road
Old Town, ME 04468

MASSACHUSETTS

Gay Head Wampanoag Tribe*
State Road., RFD Box 137
Gay Head, MA 02535

Mashpee Wampanoag Tribe*
Rt. 130
Mashpee, MA 02649

New England Coastal Schaghticoke
Indian Association*
Box 551
Avon, MA 01519

Nipmuc Tribal Council*
Hassanamisco Reservation
Grafton, MA 01519

MICHIGAN

Consolidated Bahwetig
Ojibwas and Mackinac Tribe*
Box 697
Sault Ste. Marie, MI 49783

Huron Potawatomi Band*
2221 1-1/2 Mile Road
Fulton, MI 49052

Lac Vieux Desert Band of Lake
Superior Chippewa Indian Tribe*
Box 446
Watermeet, MI 49969

Potawatomi Indian Tribe*
Rt. 6, Box 526
Dowagiac, MI 49047

MINNESOTA

Minnesota Chippewa Tribe
Box 217
Cass Lake, MN 56633

Red Lake Chippewa Reservation
Red Lake, MN 56671

NEW HAMPSHIRE

Pennacook Indian Tribe*
83 Hanover Street
Manchester, NH 03101

NEW JERSEY

Nanticoke-Lenape Tribe*
Box 5444
Bridgetown, NJ 06302

Native Delaware Indians*
c/o New Jersey Indian Office
300 Main Street, Suite 3F
Orange, NJ 07050

Powhatan Renape Tribe*
Box 225
Rancocas, NJ 08073

Ramapough Mountain Tribe*
19 Mountain Road
Mahwah, NJ 07430

NEW YORK

Cayuga Nation
Box 11
Versailles, NY 14168

Montauk Tribe*
Hempstead Drive
Sag Harbor, NY 11963

Oneida Nation of NY
Rt. 2, West Road
Oneida, NY 13424

Onondaga Nation
Box 152
Nedrow, NY 13120

Poosepatuck Tribe*
Poosepatuck Reservation
Mastic, NY 11950

St. Regis Mohawk Nation
Hogansburg, NY 13655

Seneca Nation of Indians
Cattaraugus Reservation
1490 Route 438
Irving, NY 14081

Seneca Nation of Indians
Allegany Indian Reservation
Box 231
Salamanca, NY 14779

Shinnecock Tribe*
Box 59
Southampton, NY 11968

Tonawanda Seneca Nation
7027 Meadville Road
Basom, NY 14013

Tuscarora Nation
5616 Walmore Road
Lewiston, NY 14092

OKLAHOMA

Citizen Potawatomi Tribe
Rt. 5, Box 151
Shawnee, OK 74801

Delaware Tribe
Box 825
115 NW 1st Street
Anadarko, OK 73005

Kickapoo Tribe
Box 58
McLoud, OK 74851

Sac and Fox Tribe
Rt. 2, Box 246
Stroud, OK 74079

Seneca-Cayuga Tribe
Box 1283
Miami, OK 73455

Wyandotte Tribe
Box 470
Miami, OK 74355

RHODE ISLAND

Narragansett Tribe
RFD #2
Kenyon, RI 02836

TEXAS

Texas Kickapoo Tribe
311 North Street
Calle-Victoria Muzquiz
Coahuila, Mexico

VERMONT

St. Francis/Sokoki Band of
Abenakis of Vermont*
Box 276
Swanton, VT 95488

WISCONSIN

Forest County Potawatomi
Box 346
Crandon, WI 54520

Oneida Tribe
Box 365
Oneida, WI 54155

Sokaogon Chippewa Tribe
Rt. 1, Box 328
Crandon, WI 54520

Powwows

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The following list includes powwows which are likely to include Native Americans from the Northeast. Exact dates and locations of these events vary from year to year, however, the MAI's Indian Information Center may be of further assistance.

CONNECTICUT

Powwow and Rendevious
Portland, CT
August

DISTRICT OF COLUMBIA

National American Indian
Heritage Festival
Washington, D.C.
July

IOWA

Tama Mesquakie Powwow
Tama, IA
September

KANSAS

Wah-Shun-Gah Days Powwow
Council Grove, KS
June

Mid-America Inter-Tribal Powwow
Wichita, KS
July

Kickapoo Powwow
Horton, KS
July

ILLINOIS

Chicago Annual Powwow
Armory Building
Chicago, IL
November

MASSACHUSETTS

Mashpee-Wampanoag Powwow
Mashpee, MA
July

MINNESOTA

Red Lake Fair
Red Lake, Minnesota
August

Mi-Mi-Win Celebration
Spirit Mountain
Duluth, MN
August

Mah Kato Traditional Powwow
Mankato, MN
September

NEW HAMPSHIRE

Dartmouth College Student Powwow
Hanover, NH
May

NEW JERSEY

Nanticoke Powwow
Milville, NJ
September

New Jersey Indian Center Powwow
Old Bridge, NJ
May

Powhatan Indian
Arts Festival
Rancocus, NJ
October

Thunderbird Powwow
Livingston, NJ
September

NEW YORK

Ramapough Mt. Powwow
Hillburn, NY
September

Mountain Eagle Indian Festival
Hunter, NY
September

Otsiningo Powwow
Roberson Center
Binghampton, NY
June

Paumanauke Powwow
Tanner Park
Copiague, NY
August

Shinnecock Powwow
Southampton, NY
September

Thunderbird Mid-Summer Powwow
Queen's County Farm Museum
Floral Park, NY
July

Thunderbird Powwows
McBurney YMCA
23rd Street at 7th Avenue
NY, NY
Saturday evenings, once a month

OKLAHOMA

Sac and Fox Powwow
Stroud, OK
July

Delaware Powwow
Copan, OK
May

PENNSYLVANIA

Annual Indian Festival
West Kittanning, PA
September

United American Indians of Delaware
Valley Annual Powwow
Philadelphia, PA
August

RHODE ISLAND

Narragansett Powwow
Charlestown, RI
August

WISCONSIN

Honor the Earth Powwow
Keshena, WI
August

Cultural Diversity and Environment

- 1) Iroquoian and Algonquian people — Native Americans who lived in the Northeast Woodlands
- 2) culture — the learned ways of life shared by a group of people
- 3) stereotype — a rigid attitude or belief about a group or culture which is often incorrect and unfair
- 4) environment — the surroundings of a living thing
- 5) deciduous forest — a forest with many trees that lose their leaves each year
- 6) flora — plants
- 7) fauna — animals
- 8) humus — the rich top layer of forest soil
- 9) interdependent — to depend upon other things, often for survival

Early Times

- 10) anthropologist — someone who studies the ways of life of groups of people
- 11) archaeologist — anthropologist who learns about groups of people from the things of theirs discovered in the ground
- 12) artifacts — objects made by people; often simple tools and similar items
- 13) potsherd — a broken piece of pottery

Language

- 14) language — communication

Hunting and Fishing

- 15) dead fall and snare traps — traps where an animal takes bait from a trigger and is then caught or killed
- 16) pit trap — trap where an animal falls into a pit covered on top with branches and leaves
- 17) weir — a dam or fence built in a stream to trap fish

Harvest

- 18) horticulture — growing food in gardens
- 19) fertilizer — something added to the soil which helps plants grow
- 20) famine — a time when there is not enough food for living things to survive
- 21) cornhusk — the covering that grows around an ear of corn

Family

- 22) sapling — a young tree
- 23) bark — the outside covering of a tree
- 24) rush — long-stemmed plant that grows in water
- 25) longhouse — a Northeast home that many families live in
- 26) dice — fruit pits in game of chance
- 27) smoke holes — holes in the roofs of longhouses and dome-shaped houses for ventilation
- 28) clan — animal-named group of people who are related through their mothers or fathers
- 29) cradleboard — a Native American baby carrier

Oral Traditions

- 30) a moral — an idea that teaches right and wrong
- 31) traditions — ways of life that are passed on to children usually by their relatives
- 32) oral traditions — traditions passed on by speaking instead of writing

Clothing

- 33) breechcloth — an article of Native American clothing for men and boys
- 34) sinew — animal tendon
- 35) roach — type of Native American ornament worn on the top of the head by some men
- 36) applique — decoration made by sewing one material on to another

Government

- 37) chief — Native American political leader
- 38) council — a group of selected people who meet to solve problems and make decisions
- 39) League of the Iroquois — the confederacy that united the six Iroquois nations: Mohawk, Oneida, Onondaga, Cayuga, Seneca, and Tuscarora
- 40) wampum — small tube-like shell beads used by the Northeast Indians

Life Today

- 41) Indian reservation — area of land reserved by the United States government for use by Native Americans
- 42) reserve — area of land reserved by the Canadian government for use by Native Americans
- 43) powwow — a festival today at which Native Americans celebrate their heritage

Reading List

19

The publications included in this list were selected because of their particular usefulness for teachers. Most will be easy to find (either in print at the time of this book's publication or popular enough to be available in most public libraries) and easy to understand. They contain accurate information and most are reasonable in cost.

Broker, Ignatia. 1983. *Night Flying Woman, An Ojibway Narrative*. St. Paul, MN: Minnesota Historical Society Press. 135 p.

Through storytelling the native author relates the impact of change as white settlers uprooted the Minnesota Ojibwa (also called the Chippewa). It is a touching personal story of loss and regained strength through the revitalization of cultural traditions.

Erdoes, Richard and Ortiz, Alfonso. 1984. *American Indian Myths and Legends*. NY: Pantheon Fairy Tales and Folklore Library. 527 p.

Although the original myths and legends are usually very complex and difficult to read, this book has made many of these stories simple enough to use in the classroom. Many of the stories included are from the Northeast.

Harrington, M.R. 1963. *The Indians of New Jersey: Dickon Among the Lenapes*. New Brunswick, NJ: Rutgers University Press. 352 p.

This is an authentic and accurate account of the Lenape (Delaware) of New Jersey and eastern Pennsylvania in the early 17th century. Through an English boy's eyes, the reader is introduced to the social customs, language, political systems, games, and ceremonies of the Delaware.

Hertzberg, Hazel W. 1966. *The Great Tree and the Longhouse*. NY: Macmillan Company. 122 p.

Originally written for use in schools, this book compares contemporary life with the traditional life of the Iroquois. It begins with the creation story and continues with discussions of religion, family life, and government.

Kraft, Herbert C. 1986. *The Lenape: Archaeology, History, and Ethnography*. South Orange, NJ: Seton Hall University Museum. 321 p.

A comprehensive new book on the Lenape (Delaware), Kraft has included all the pertinent information from early times through the historic period. Also available is a teacher's guide.

Lyford, Carrie A. 1982. *Iroquois Crafts*. Ontario, Canada: Irocrafts Ltd. 98 p.

This book is a good reference on Iroquois crafts; it includes a concise chapter on cornhusk doll making as well as chapters on food, sports, secret societies and ceremonies, clothing, and decorative arts.

Tamarin, Alfred. 1974. *We Have Not Vanished, Eastern Indians of the United States*. Chicago: Follett Publishing Co. 159 p.

Information about contemporary life is difficult to locate, making this publication a real find. It is easy to read and well organized, citing Northeastern and Southeastern people by state first and then by reservation. It is thorough, with discussions about the populations, economies, political organization, schools, size of land areas, and continuing traditions.

Tehanetorens. 1976. *Tales of the Iroquois*. Rooseveltown, NY: Akwesasne Notes, Mohawk Nation. 97 p.

This is a collection of important Iroquois stories, many of which are illustrated by pictographs. Tales are identified by nations (Mohawk and Oneida, for example), pronunciation of Iroquois words is included, and the moral of each story is explained. Volume II is also available.

Trigger, Bruce G., Ed. 1978. *Northeast, Vol. 15. The Handbook of North American Indians*, General Ed. William C. Sturtevant. Washington D.C.: Smithsonian Institution. 924 p.

The most important reference used in the research of this publication; this work has been called the definitive reference on the Indians of the Northeast. The chapters are written by the most renowned experts in this geographical region, and they are well-illustrated and fairly easy to read.

Weslager, C.A. 1972. *The Delaware Indians, A History*. New Brunswick, NJ: Rutgers University Press. 546 p.

Pushed steadily west by European interests, the Delaware are now found in Oklahoma, Kansas, Wisconsin, and Ontario. This book is a comprehensive treatment of the history of these people over the past three hundred years.

General References:

Driver, Harold E. 1961. *Indians of North America*. Chicago: The University of Chicago Press. 612 p.

This is a classic source of information about Native American cultures during historic times. The book is divided into cross-cultural topics such as subsistence patterns, music, religion, and education. More than 30 maps illustrate subjects such as language families, types of family patterns, and geographical locations for such things as various weaving techniques.

Josephy, Alvin M. Jr. 1968. *The Indian Heritage of America*. NY: Alfred A. Knopf, Inc. 366 p.

Josephy's book provides a sound foundation for someone interested in native cultures of the Americas. Hemispheric in scope, it is organized by regions such as the Plains, Northeast Woodlands, and the Southern Andes, giving the cultural history of the people in each area.

McNickle, D'Arcy. 1973. *Native American Tribalism*. London: Oxford University Press. 181 p.

An account of the displacement and trials of Indian groups from early colonial times to the present, this book presents an excellent analysis of historic and contemporary political issues. The selection of photographs vividly demonstrates that traditional native cultures are alive today. The author, a Flathead, was a prolific writer and active in Indian affairs until his death in 1977.

Reader's Digest. 1978. *America's Fascinating Indian Heritage*. Pleasantville, NY: The Reader's Digest Association. 416 p.

The authors of this beautifully illustrated work discuss traditional Native American cultures according to their geographical areas. Starting with a chapter on the first Indian people and ending with a short section on contemporary Native Americans, all aspects of cultural life are described for each area including the social system, art, industries, methods of food procurement, housing, and beliefs.

Washburn, Wilcomb E. 1975. *The Indian in America*. NY: Harper & Row. 296 p.

From prehistoric times to the present, this book relates the story of the Indian in America. Beginning with a description of various Native American customs, values, and attitudes at the time of first contact with white colonists, the author then discusses Indian-White relations from colonial times to the present.